













# The Four Gospels

Harmonised and Translated

By

Leo Tolstoy

IN THREE PARTS

TRANSLATED FROM THE ORIGINAL MANUSCRIPT INTO ENGLISH  
AT THE REQUEST OF THE AUTHOR

*PART II*

CROYDON  
THE BROTHERHOOD PUBLISHING COMPANY

LONDON  
WALTER SCOTT LTD.

1896



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# THE FOUR GOSPELS

• HARMONISED AND TRANSLATED



## Part the Second



## CHAPTER V

### THROUGH FULFILMENT OF THE LAW WE HAVE TRUE LIFE

#### I. THE NEW DOCTRINE OF GOD

THE prophets had promised that God should come into the world. After the prophets, John proclaimed that God was already in the world, and that to know him men required only to be born again in the spirit. Jesus said within himself: "If God be in the world, I must know him. Where is God?" And withdrawing into the wilderness, Jesus learned that there is a life of the flesh, of which he had no experience, and that, moreover, there is a manifestation of God of which he had experience.

And when Jesus knew this, he came forth from the wilderness and proclaimed God to be in the world, in men, but not the God people of the whole world have imagined, but a God who is manifested and made known in the life of men, the God-Spirit.

The spirit of God is in us all. Every man, besides his fleshly origin and dependence, is in his freedom also conscious of a spiritual origin and dependence. Now, this consciousness is God in the world. God, the beginning and source of all things, having endowed man with this consciousness, takes no further part in the affairs



of the world. Men of themselves can find God within them. He is in their soul. And therefore the coming of God depends on the will of men, on whether they live according to the will of the life of the flesh, or according to the will of the spirit of God.

The will of the spirit of God is righteousness. And for the achievement of this righteousness there is a law. And this law is composed of five rules: Be not angry; commit not fornication; bind thyself by no oath; resist not evil; do not war.

The fulfilment of these rules involves the renunciation of wealth and every kind of property, all superiority or compulsion over others; the complete renunciation of all that in every age has constituted and still constitutes the aim of the desires of the flesh. Poverty and vagrancy form the one means to the attainment of true life.

Matt. ix. 36: Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐθιμμένοι ὡς πρόβατα μὴ ἔχοντα ποιμένα.

Jesus was grieved for the people, that they did not understand wherein is true life, and that, not knowing wherefore, they were troubled, like sheep without a shepherd.

Matt. xi. 28: Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς.

And he said: Give yourselves to me, all you who are troubled, all who are burdened beyond their strength, and I will give you rest.

29: Ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ ὅτι πραῖός εἰμι, καὶ ταπεινός τῇ καρδίᾳ· καὶ εὕρησθε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

Take my yoke upon you, and learn from me. For I am meek and gentle in heart. And you shall find rest in life.

30: Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἱλαφρόν ἐστιν.<sup>1</sup>

For my yoke is suited to you, and my burden is light.

1. People put upon themselves a yoke that is not made for them, and try to drag a load that is beyond their strength. Men who live the life of the flesh wish to find in it quiet and rest. But peace and gladness are to be found only in a spiritual life. Its yoke is suited to the strength of men, and it is made so by the doctrine of Christ. Practise his teaching, and you will see how light and easy his yoke is. "He who will know whether I speak the truth, let him strive and keep my sayings."

## II. ELECTION OF THE SEVENTY DISCIPLES

Luke x. 1: Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέροισ ἐβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸς πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.

After this, Jesus appointed other seventy men, and sent them two and two in place of himself into every city and place, where he himself must be.

2. "Ἐλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολὺς, αἱ δὲ ἰσχυαὶ ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὥπως ἐκβάλλῃ ἰσχυαὶ εἰς τὸν θερισμὸν αὐτοῦ.

And he said unto them: The harvest is great, but the labourers are few. It becometh the master to send reapers into his field.

Matt. x. 7<sup>1</sup>: Πορευόμενοι δὲ κηρύσσετε, λέγοντες· Ὁ βασιλεὺς τῶν οὐρανῶν.<sup>2</sup>

Go and preach, saying: The kingdom of God has come.

1. I have omitted the sixth verse of the tenth chapter of Matthew, which is not found in Luke, inasmuch as it puts into the mouth of Jesus language that is entirely opposed to his doctrine.

2. The eighth verse, where we read that the apostles shall have power to heal the sick and raise the dead, is also omitted; referring, as it does, to visible signs of the truth of Christ's words, which have nothing to do with his teaching.

Mark vi. 8: Καὶ παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ράβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν·

And he bade them take nothing with them for the road, except a staff, neither bag, nor bread, nor money in their purse :

9: Ἐνδύσασθαι δὲ ἑκάστους ἑαυτοῦ ὑπόδημα καὶ μὴ ἐνδύσασθαι δύο χιτῶνας·

But put on a pair of sandals and one coat :

Matt. x. 10: Ὁ ἀξίος ἔργου τῆς τροφῆς αὐτοῦ ἐστί.

For he who works deserves to receive wages proportionate to his work.

1. Ἀξίος, which properly signifies of *equal weight*, that which makes the scales turn, here means *proportionate*. The idea conveyed in this passage therefore is that a workman must receive the remuneration of which he has need, and consequently a man who wishes and is ready to work has no need of a stock of money and garments.

Mark vi. 10: Ὅπου ἂν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.<sup>1</sup>

And into whatever house you enter, remain there, till you finally quit the place.

Matt. x. 12: Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάζεταισθε αὐτήν.

When you enter into a house, salute the master of the house, saying: Peace be to this house.

13: Καὶ ἂν μὲν ᾗ ἡ οἰκία ἀξία,<sup>2</sup> ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἂν δὲ μὴ ᾗ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

And if the rulers of the house are agreed, there will be peace in that house; but if they are not agreed, your peace shall remain with you.

Mark vi. 11: Καὶ ὅσοι ἂν μὴ  
δέξωνται ὑμᾶς, μηδὲ ἀκλῦσωσιν ὑμῶν,  
ἐκπορεύμενοι ἐκείθεν, ἐκτινάξατε τὸν  
χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν,  
εἰς μαρτύριον αὐτοῖς.<sup>3</sup>

And if any shall not receive  
you, and will not hearken unto  
you, depart from thence, and  
shake off the dust from the soles  
of your feet, in testimony against  
them, that you have no need of  
anything from them.

1. That is, do not seek for thyself a better place, but remain where thou hast happened to fall.

2. Ἀξίος here also signifies *proportionate*, but I have translated it *agreed*, in the sense, if the master of the house receive you responsively to your view or doctrine, that is, if he be in agreement with.

3. Εἰς μαρτύριον αὐτοῖς: *in testimony against them*. In testimony of what? In leaving a house, we shake off the dust of our feet in testimony or as a sign, that we do not wish to take away with us anything belonging to that house.

Matt. x. 22: Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομένων εἰς τέλος, οὗτος σωθήσεται.

And you shall be hated for my doctrine's sake, and he who remains firm till the end shall be saved.

23: Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην.

And when they persecute you in one city, flee into another, and if they persecute you also in this, flee into a third.

16: Ἴδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκεραιοί<sup>1</sup> ὡς αἱ περιστεραί.

For behold, I send you as sheep into a herd of wolves; and therefore be wise as serpents and simple as doves.

Mark xiii. 9: Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγάς· δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.

Matt. x. 19: "Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾧ ῥα τι λαλήσετε.

20: Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν, τὸ λαλοῦν ἐν ὑμῖν.

23: Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου·

26: Μὴ οὖν φοβηθῆτε αὐτούς.

Mark iv. 22: Οὐ γὰρ ἐστὶ τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένητο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ.

Luke xii. 3: Ἄνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων.

4: Λέγω δὲ ὑμῖν τοῖς φίλοις

But take heed that you keep firm; for they will bring you before their judges, and you will be beaten in the synagogues, and you will be hated before rulers and kings for my sake, that you may testify before them.

And when they give you up to their judges, be not anxious as to how or what you shall speak; for in that same hour you shall be taught what to say.

For it is not you who will speak, but the spirit of your Father shall speak in you.

You will not have gone over all the cities of Judæa, before that the son of man shall have already appeared:

Be not, therefore, afraid of them.

For that which is hidden in the soul must be made manifest, and that which is concealed, is concealed only that it may be made known to the world.

And all that you have spoken in secret shall be heard in the broad world. And what you have spoken in the ear in closets, shall be proclaimed from the housetops.

I say unto you, my friends:

μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσώτερόν τι ποιῆσαι.

5 : Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι, ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν·<sup>3</sup> καὶ λέγω ὑμῖν, τοῦτον φοβήθητε.

6 : Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο, καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ;

7 : Ἄλλα καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμούνται· Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

8 : Λέγω δὲ ὑμῖν· Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ.

Matth. x. 34 : Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν.<sup>4</sup>

Luke xii. 49 : Ἦν ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἥδη ἀνέφθῃ;

50 : Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῆς.

But I will tell you whom you should fear. Fear him who kills and destroys the soul. Verily, I say unto you : Fear him.

Behold, five sparrows are sold for a penny, and they are not forgotten by God, nor does one of them perish without his knowledge.

And even the hairs on your head are all numbered. Fear not, therefore, you are of more value than sparrows.

I say unto you : Whosoever shall be one with me before men, the son of man shall be one with him before the powers of God.

Think not that I have brought peace into the world ; I have brought, not peace, but contention.

I am come to cast fire into the world. And how I long for it to break out !

For there is a new birth through which I must pass, and I am pained till it be accomplished.

3. We have already come across this expression, *to be cast into Gehenna*, in some of the parables, and its meaning is there defined. It is not only bodily death, but complete destruction, such as that to which the tares were subjected.

4. In Luke's version of this passage we have διαμερισμόν, *division*, and consequently μάχαιρα must signify *contention*, in which sense it is employed in Rom. viii. 35: Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις, ἡ στενοχωρία, ἡ διωγμὸς, ἡ λιμὸς, ἡ γυμνότης, ἡ κίνδυνος, ἡ μάχαιρα ;

5. We have a proposition without any verb, and the verb to be supplied must be in the future tense, to harmonise with the rest of the passage. Some have attributed to these words a covert meaning, that a man's foes are always they of his own household. But this verse has no such meaning, and it simply reasserts what has been said just before: "and they shall be divided like enemies."

6. Σταυρόν. This word I translate in the sense in which all commentators understand it. I do not use the word "cross," because, from an historical point of view, it would, in the mouth of Jesus, have no meaning; for even if we suppose that Jesus knew beforehand that he would be crucified, his disciples did not know, and could not therefore understand the word as having reference to the crucifixion.

Nothing can more clearly define the true meaning of Jesus and his doctrine than this discourse, addressed to

his disciples before they were sent out to preach, and which we find recorded in all the three synoptic Gospels. If it means nothing more than what the Church would have us learn from it, the whole discourse is unintelligible, and can have no significance for us. Indeed, why should men beat and slay his disciples if all they preached was that we should be reconciled with our brother, should be pure in body, should forbear judging our neighbour, should forgive our enemies, and that God had sent his son into the world? It is difficult to suppose that people would be so stupid and frivolous as to scourge and persecute men who were guilty of nothing worse than this. There is no reason why they should have so persistently persecuted and put to death a band of inoffensive preachers, who taught sound moral principles, coupled, it is true, with a fantastic notion of the son of God. For, after all, who could be disturbed or annoyed by these teachers? If a man wished, he listened and followed them; but if he did not wish, he paid no heed to them. Why then hate and harry them? If their teaching were morally sound, even though at the same time it were mystic and paradoxical, as free-thinking historians have represented it, there still would be no reason why they should have been thus pursued and put to death. And if they taught that God had sent his son into the world to redeem and save the human race, men would have still less justification for their hostility to preachers who believed they had found the truth, and took joy in proclaiming it to the world. If they preached the abolition of the Jewish law, this would be no cause why those who were not Jews should persecute them; and yet we know that in earlier times, as now, Christ's evangelists have had to endure persecution at the hands of those



who were not Jews. Lastly, if their teaching were of a political kind, a revolt against the rich and strong, such revolts have, in past ages and in our own days, been constantly put down by the wealthy and powerful, and this undoubtedly would have been their fate also. Their teaching must, therefore, have been something quite different from all this.

It is only when we fully comprehend the real nature of Christ's teaching, as set forth in the Sermon on the Mount and in the Gospels, how Jesus forbids, not simply every kind of murder, but any resistance to evil; forbids the use of oaths, which seems to be such an unimportant thing, but which is constantly the source of acts of flagrant violence; forbids courts of law, that is, the infliction of punishment, and all resistance to force or plunder; forbids the possession of property, as his earlier disciples well understood him to mean; forbids the separation of men into nations, and what we like to call patriotism and love of our country: it is only then we can understand why Jesus and his first and latest disciples have been the victims of the cruelest persecution, as indeed was foreseen by himself and his followers. We shall then also understand how the divisions and dissensions, of which Jesus here speaks, were the necessary and inevitable consequence of this persecution.

For it stands to reason that if a member of a family, having embraced the doctrines of Christ, refuses to give any promise under oath, to be a judge, to go to law, to take any part in the governmental administration of his country, to serve in the army, or to carry out any penal law, and is further indifferent to the accumulation of riches, dissensions must arise in the family, unless, indeed, the other members of the household agree to accept his opinions.

And Jesus, it is evident, knew this, knew that it would be so, and knew that it could not be otherwise. This doctrine is no dry dogma, but a living spark to light up the knowledge of God in the hearts of men; and when once the flame has been kindled it can never be altogether extinguished. And thus Jesus knew that in every house where there were five, they would be divided amongst themselves. Some would be inflamed with zeal, and the others would seek to quench their fiery ardour. And he yearned with a strong desire for the time to come when he might see the fire spread till it had warmed the hearts of all. For the fire had already caught, has ever continued to burn, and will burn as long as men exist.

If they taught nothing more than a moral lesson as to how the followers of Christ should behave themselves in the actual order of things, it is quite plain that their preaching could have interfered with no one, and most certainly they would never have succeeded in kindling a flame that ignites all it touches, but at the best would have lighted a candle that could only illumine those who were close to it.

In the same way, if they restricted their preaching to the inculcation of the Church dogma that God sent his son into the world to ransom men, the majority of men would never have known more of their doctrine than they know of the religious creed of the Zulus or other savage tribes, and the world would never have troubled itself about what they taught. The fire they lighted would not only have been quickly extinguished, but it never would have begun even to blaze.

And, lastly, if it were a creed of social revolt which they taught, it might have burned for a while, but would

long ago have flickered out, like Chinese and so many other beliefs. Either the poor would have seized on the property of the rich and powerful, and themselves have become wealthy and strong, or the rich and powerful would have crushed the poor, and effectually stamped out the revolutionary spark. But the spark Jesus lighted has not been, and never will be, extinguished, because he did not lay down rules how men can best live in the world as it is at present ordered, or how they should pray to God, or what God is, or how society should be reconstructed. He taught us what man really is and wherein true life consists. And when once a man understands wherein life consists, he will begin to lead that life. A man who comprehends the meaning of life can see no meaning in any other kind of life. When he understands what is life and what is death, he is constrained to embrace life and to flee death. And that he may not stop short on the path to life, the man who understands what life is will not allow his attention to be distracted for a moment, but, steadily keeping his mind fixed on the goal to which he is journeying, will in his aspirations include all the manifestations of life, the moral law, the worship of God, and the orderly construction of society.

Jesus did not begin to teach in order to convince men that he is God, to improve the life of man on earth, to dethrone authorities; but he preached because he knew that in his own soul, as in the soul of every man born into the world, there lies the consciousness of God, which is life, and to which every evil is antagonistic. Jesus Christ knew, and this he constantly repeated, that what he preached, the God that is the soul of each man also preaches. And, therefore, when he sent forth his seventy

disciples to preach, he said to them: "Fear no one, begrudge no labour, and do not think beforehand what you shall say. Live only the true life, which is the intelligence of God; and when it is necessary for you to speak, be not troubled or anxious, for the spirit of God shall speak for you. And your words, though spoken to few, shall spread abroad everywhere, because they are the words of truth."

Luke x. 17: Ἐπιστρέψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς, λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

And the seventy returned filled with joy that he had sent them, and said: Through thy power, evil has been made subject to us.

18: Ἐπεὶ δὲ αὐτοῖς·<sup>2</sup>

And he said to them:

20: Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα<sup>3</sup> ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον, ὅτι τὰ ὀνόματα ὑμῶν ἐγρᾶφη ἐν τοῖς οὐρανοῖς.<sup>4</sup>

Rejoice not that evil has been made subject to you; but rather rejoice that you have a place in the kingdom of heaven.

1. In the seventeenth verse we have the words τὰ δαιμόνια, and in the twentieth verse these same δαιμόνια are named τὰ πνεύματα. If it were not for the eighteenth and nineteenth verses, which are unintelligible, no one would ever have thought of translating δαιμόνια and πνεύματα by the word *devils*. These words signify *the souls of men*, and the meaning of the whole passage is that the souls of evil men, or simply evil, are subdued and made subject to his teaching.

2. The eighteenth and nineteenth verses are omitted, not because they teach anything that is contrary to Christ's teaching, but because, in the form in which they

have come down to us, they speak of something we cannot understand or conceive.

3. What is the meaning of these spirits, *πνεύματα*? The word is to be met with in all the four Gospels, as well as in the Acts and in the Epistles, and is everywhere used in one and the same sense, *immaterial powers, spirit*; but it never means *the spirit of God*, but *a false spirit*. It is in this sense the word occurs in 1 Tim. iv. 1 and in many other places. We might easily translate the word *demons, the devil*, and justify our translation by saying that the writers of the Gospels and Epistles believed in demons and in the devil. But the misfortune is that, if this translation is to be adopted, we must omit the passage altogether, since to us the devil has no reality, and conveys no idea. And therefore we must find some other meaning for these words. This meaning is clearly defined in all the places where the word occurs, and particularly in the passage just referred to. *Πνεύματα* signifies *a false spirit*. Spirit is intelligence, and we should here understand, *false comprehension, deceit, false doctrine, perversion*; or *evil*, in the general sense of that word.

4. *Names written in heaven can only signify a place in the kingdom of heaven.*

<p>Luke x. 21: Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν· Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,<sup>1</sup> ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.</p>	<p>And then Jesus rejoiced in spirit, and said: I confess thee, my Father, to be Lord of heaven and earth. For thou hast hidden this from the wise and learned, but hast revealed it to children.</p>
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• 1. After the word γῆς we should place a full stop, because what follows is an explanation why Jesus acknowledged his Father to be Lord of all. He confesses his Father, because he has revealed the kingdom of God, not to the wise and learned, but to unskilled babes.

Luke x. 21 : Ναί, ὁ πατήρ, ὅτι Thou, verily the Father, hast οὕτως ἐγένετο εὐδοκία<sup>1</sup> ἔμπροσθέν in this manifested thy love.

1. Εὐδοκία : *benevolence, goodwill, love.*

2. Ἐμπροσθέν σου : *before thee.* A thing done before a person, in the Hebrew idiom, signifies, *a thing pleasant to him.* The idea conveyed in the words, ἐγένετο εὐδοκία ἔμπροσθέν σου, must be rendered, *love loved by thee.* The general meaning is that, not learning or wisdom, but direct sonship to the Father, which is now opened up to all, gives that love to the spirit which is the foundation of all, and that by that love, by that sonship to the Father, the truth is made manifest.

<p>Matt. xi. 27 : Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τίς ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται<sup>1</sup> ὁ υἱὸς ἀποκαλύψαι.</p>	<p>All things have been delivered over to me by the Father; and no one knows who the son is, save the Father, and no one knows who the Father is, save the son, and he to whom the son reveals him.</p>
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1. In many copies the word βούληται is wanting. "No one knows who the Son is, save the Father, and no one knows who the Father is, save the son." These words teach the same truth that is set forth in the discourse with Nicodemus; that in man there is a spirit,

incomprehensible to himself, and that this spirit is son of the spirit, and is the ultimate idea of God. Here, for the first time, Jesus identifies himself with the son of man; but when he says *I*, it will be understood that he is speaking, not of himself, the Jesus of Galilee, but of the spirit that lives within man.

### III. EVIL IS NOT DESTROYED BY EVIL

<p>Mark iii. 20 : Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.</p>	<p>And they came home, and again the people gathered together in such multitudes, that they could not dine.</p>
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<p>21 : Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ· "Ὅτι ἐξέστη.</p>	<p>And when those of his household heard of this, they came to take him, for they said : He is beside himself.</p>
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<p>22 : Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες, ἔλεγον· "Ὅτι Βεελζεβοὺλ ἐχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.</p>	<p>And the scribes came from Jerusalem and said : He has an evil spirit, and destroys evil by evil.</p>
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1. In John we read, *δαιμόνιον ἔχει*. *Βεελζεβοὺλ ἔχει* means the same thing as *δαιμόνιον ἔχει*, as is plain from the rest of the passage.

<p>Mark iii. 23 : Καὶ προσκαλεσάμενος αὐτούς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται Σατανᾶς<sup>1</sup> Σατανᾶν ἐκβάλλειν;</p>	<p>And, having called them together, he spake a parable unto them, and said : How can a man cast out evil by evil?</p>
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<p>24 : Καὶ ἰὰν βασιλεία<sup>2</sup> ἐφ' ἑαυτὴν μερισθῇ,<sup>3</sup> οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη.</p>	<p>And if force rises up against itself, force cannot long stand.</p>
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- 1. Σατανᾶς signifies the same as πνεῦμα δαιμονίων.

2. Βασιλεία here signifies any kind of force or violence.

3. Μεριζεσθαι, besides *to be divided*, signifies, *to turn upon*.

In Mark we read: "And if a family be divided against itself, that family cannot stand" (iii. 25). In Matthew the reading is: "Every city and every house divided against itself shall not stand" (xii. 25). Both these versions are unintelligible. The comparison made in them does not hold. In Luke the word οἶκος is used in a different sense: Ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει (xi. 17). And this same reading occurs in a Latin version, so that οἶκος does not introduce a new comparison, but is a confirmation of the first: "Violence cannot long stand, but all is made desolate, and house falls on house." It is plain that the meaning of this verse is lost to us. In its actual form, as it has come down to us, it adds nothing to what has been just said, and only confuses the sense, and ought for this reason to be omitted.

Mark iii. 26: Καὶ εἰ ὁ Σατανᾶς ἀνίστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. <sup>1</sup>	And if evil rises up against itself, it cannot stand, but comes then to an end.
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Luke xi. 19: Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. <sup>2</sup>	And if I cast out evil by evil, by what means do you cast it out? Therefore you yourselves shall be your own judges.
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1. That is to say, if evil rose up against itself, there would be no evil; but evil exists.



2. If you confess that I cast out evil, it cannot be that I cast it out by evil, because then there would be no evil. If you cast out evil it cannot be by evil, but by something else, by good. And so, if I cast out evil, it certainly is not by evil, but by good.

Luke xi. 20: Εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.<sup>1</sup> But if I by the spirit of God cast out evil, it is thereby shewn that the kingdom of God had already come. C

1. If there were only σατανᾶς and δαιμόνια, that is, deceit and evil, then deceit would have destroyed deceit and evil have destroyed evil, and there would be no evil. "But you yourselves cast out evil by good. If, then, I cast out evil by the spirit of God, that shows the spirit of God to be in men, and that the will of God was in them before I came."

Matt. xii. 29: "Ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκευὴ αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δέσῃ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει;<sup>1</sup> For how can one enter the house of a strong man and plunder it? He must first bind the strong man, and then he will plunder the house.

1. "If I drive out evil by the spirit of God, the spirit of God must already be in men. For otherwise I could not cast out evil, any more than one can enter the house of a strong man and plunder it, unless he has first bound the man." And man is already bound by the spirit of God and by a consciousness of his power.

Matt. xii. 30: 'Ο μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστὶ καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκοπίζει. He that is not with me, is against me; and he that gathers not together with me, scatters. \*

31: Διὰ τοῦτο λέγω ὑμῖν· Πᾶσα ἁμαρτία, καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις.

Therefore I say unto you: Every fault, every false word is forgiven to men.

32: Καὶ ὅς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι.<sup>1</sup>

And whosoever shall speak a false word against the son of man, it shall be forgiven him: but whosoever shall speak against the spirit of God, he shall not go unpunished in this life or in that to come.

1. False teaching as to who the son of man is can do no great harm. But false teaching as to what the spirit of God is cannot pass unpunished. The man who does not recognise and confess the spirit of God thereby deprives himself of life.

This passage is intended to show us how learned people, the scribes and lawyers, reproached Christ with preaching doctrines that would create evils far more serious than those they pretended to cure. Jesus replied that it was not he, but they, who wished to cure the ills of the world by ill, forgetting that the world cannot be saved by evil, but by quite other means. "I," he said, speaking of himself, "reform and correct the world, not by evil, but by the spirit of God, that same spirit which lives within you. If I cast out evil by evil, I can have no power. But I cast out evil by the spirit of God, and his spirit has power. Follow only my teaching, and all that is evil in the world shall be overcome, and every evil shall be destroyed." The spirit of God is man's only life. He who does not live in the spirit of God is against God, in that he destroys his own life, even as the man who does not gather in his corn from the field

destroys the food and nourishment of his life. And, therefore, a false understanding of the spirit of God is of all errors the most fatal to the life of man. They who teach false doctrines concerning the spirit of God deceive others, and thus destroy both themselves and others. It is through them and by their teaching that evil is spread abroad in the world.

Matt. xii. 33 : "Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.

Either make the tree good, and then its fruit will be good; or make the tree bad, and then its fruit will be bad. For a tree is known by its fruit.

34 : Γεννήματα ἐχιδνῶν. πὺς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

It is impossible for you, a generation of vipers, to speak good things, yourselves being evil. The tongue speaks what the heart desires to make known.

35 : Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

A good man brings forth out of his heart the good things he has treasured up within it; and the evil man brings forth out of his heart the evil treasure he has gathered up within it.

36 : Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἄργον, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον<sup>1</sup> ἐν ἡμέρᾳ κρίσεως.<sup>2</sup>

And I say unto you : For every idle word he speaks, a man must, in the day of reckoning, give an account, why it was spoken.

1. Jesus more than once teaches us that deeds, not words, are required of us. This verse must be either omitted, as an interpolation, or interpreted in a sense different to that ordinarily adopted by commentators. I

have rendered λόγον the cause, or reason, why the idle word was spoken. And this interpretation is in harmony with the idea expressed in the preceding verse.

2. The thirty-seventh verse, according to the generally received translation, represents Jesus as declaring that men are justified or are condemned by their words. Such a doctrine is in itself immoral, and is directly opposed to Christ's teaching.

Luke ix. 49: 'Αποκριθεις δι' ὁ  
'Ιωάννης εἶπεν· 'Επιστάτα, εἶδομέν  
τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα  
τὰ δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν,  
ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

And John said to him: Teacher!  
we saw a man casting out and  
destroying evil, even as thou  
doest: and we forbade him, be-  
cause he does not follow us.

50: Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς·  
Μὴ καλύετε· ὅς γάρ οὐκ ἔστι καθ'  
ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.<sup>1</sup>

And Jesus said to them: You  
do wrong to think so. For he  
who is not against us, is for us.

1. The disciples think there is a special and peculiar creed taught by Jesus, one which men are bound to accept to the exclusion of all others, and that he who does not follow his teaching is lost. But Jesus tells them: "You do wrong to think so: for whosoever casts out evil, he is not working against us, but he does even the same as we do, and is for us."

#### IV. HEALING OF THE IMPOTENT MAN AT BETHESDA

John v. 1: Μετὰ ταῦτα ἦν ἑορτὴ  
τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς  
εἰς Ἱερουσόλυμα.

After these things, there was a  
feast of the Jews, and Jesus came  
up to Jerusalem.

2: Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις Now, there is at Jerusalem,

ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπὶ-  
λεγομένη Ἑβραϊστὶ Βηθεσδα, πέντε  
στοᾶς ἔχουσα·

near to the castle-gate, a bathing-  
place, which is called in Hebrew  
Bethesda, with five porches.

3 : Ἐν ταύταις κατίκειτο πλήθος  
πολὺ τῶν ἀσθενούντων, τυφλῶν,  
χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ  
ὑδατος κίνησιν.

Under these porches lay a num-  
ber of sick persons—blind, impo-  
tent, and cripples. They were  
all waiting for the moving of the  
water.

1. Ἐκδεχομένων signifies *waiting for*. The sentence immediately following, "for an angel came down and stirred the water," must be taken in connection with the word ἐκδεχομένων. That is to say, they were waiting till the angel was supposed to come down and stir the water. I have therefore translated these words: *they were waiting for the moving of the water*, and have introduced the words, *was supposed*.

John v. 4 : Ἄγγελος γὰρ κατὰ  
καιρὸν κατίβαιεν ἐν τῇ κολυμβήθρᾳ,  
καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος  
ἐμβὰς, μετὰ τὴν ταραχὴν τοῦ ὑδατος,  
ὕγιής ἐγίνετο, ᾧ δὴποτε κατείχετο  
νοσήματι.

An angel was supposed to come  
down at certain times into the  
bathing-place, and to stir the  
water; and he who, after the  
moving of the water, first stepped  
into it, was made whole of what-  
ever disease he might have.

5 : Ἦν δὲ τις ἄνθρωπος ἐκεῖ τριά-  
κοντα ὅκτω ἔτη ἔχων· ἐν τῇ ἀσθενείᾳ.

And a certain man was there,  
who had been infirm for thirty-  
eight years.

6 : Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακεί-  
μενον, καὶ γινούς ὅτι πολὺν ἤδη  
χρόνον ἔχει, λέγει αὐτῷ· θέλεις ὑγιής  
γενέσθαι;

Jesus saw him lying there, and  
knew he had been long infirm,  
and he said unto him: Wilt  
thou be made whole?

7 : Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν·  
Κύριε, ἀνθρώπων οὐκ ἔχω, ὅταν

And the impotent man an-  
swered him and said: How can

ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν  
κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ,  
ἄλλος πρὸ ἐμοῦ καταβαίνει.

it be, sir, that I should not wish  
to be made whole? But I have  
no man to put me into the bath  
when the water is stirred, and  
while I am coming, another  
pushes me aside, and steps in  
before me.

8: Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγείραι,  
ἄρον τὸν κράββατόν σου, καὶ περι-  
πάτει. ■

And Jesus said to him: Be of  
good heart; take up thy bed, and  
walk.

9: Καὶ εὐθὺς ἐγένετο ὑγιὴς ὁ  
ἄνθρωπος· καὶ ἤρει τὸν κράββατον  
αὐτοῦ, καὶ περιεπάτει.

And immediately the man had  
courage, took up his bed, and  
began to walk.

The following is an extract from the Archimandrite Michael's commentary on the passage:—

"*There is at Jerusalem.* Josephus, the Jewish historian, makes no mention of this bathing-place; but the authenticity of the evangelist is not thereby weakened, since there are many important incidents and events that are not recorded by Josephus.

"*There is.* It may be that the evangelist uses the expression *there is* to give greater liveliness to his description. John, as it were, lives again in the days before Jerusalem was destroyed, and writes as though he still saw the bathing-place. Or, it may be, that at the destruction of Jerusalem by Titus, this building was spared as being a charitable institution. In the latter case, it would still be standing at the time when John wrote his Gospel, though, perhaps, no longer the same in form and construction as in the days of Christ.

"*Near the sheep-gate.* This gate is mentioned in the Book of Nehemiah. It stood on the north-east side of the city walls, on the road that led across the Brook of

Cedron to Gethsemane, and is now called St. Stephen's Gate. It most likely was called the sheep-gate, because the sheep and cattle designed for sacrifice were driven through it to the temple; or it may have been in the neighbourhood of the market, where cattle were sold and bought for the sacrifices, and were then driven through it to the temple.

"*A pool*: a small pool, or reservoir, in which people washed and bathed. There probably was a spring that formed this basin out of which the water again flowed into the ground. In Hebrew, 'Bethesda' signifies 'the House of Mercy,' that is, 'God's mercy,' since the spring had healing powers that had been given it by God for the use of His chosen people.

"*Five covered porches*: a gallery in which the sick could walk, sit, or lie under shelter from the heat or bad weather. It is still called Bethesda, writes Eusebius; and as late as the fifth century the five porches of the bathing-place were still standing.

"*In them lay a number of sick*. The healing qualities of the water naturally attracted to the place a number of sick persons, suffering from every kind of disease, who were lodged in galleries expressly constructed for their reception. They probably came or were brought thither only at those times of the year when the waters were expected to be moved; and many of them would, of course, remain there for a long while awaiting the moment.

"*For an angel of the Lord*. The spring did not at all times of the year possess its peculiar healing power, but at those seasons when the angel of the Lord came down and stirred the water; nor did its virtues cure all, but only those who stepped in during the agitation of the

water; and at the same time it cured all illnesses and diseases. It does not appear from the narrative that the angel came down to the spring in a visible form; the descent of the angel, and his intervention in the moving of the water, unseen by others, having been revealed to the apostle's spiritual sight. Sacred writers, and the Jews in general, were wont to attribute extraordinary acts of heavenly grace, as manifested in certain natural phenomena, to the ministry of service of angels, who had been made by God rulers of the different elements of nature. That which to ordinary men was simply a natural phenomenon, became to their spiritually illumined sight the act of some angel in the exercise of his control over the element entrusted to his care. Like many mineral sources, these waters healed a number of diseases that were otherwise incurable, and, as is the case with many such sources, acted only at periodically recurring seasons. It appears that at certain periods of the year these waters rushed down with great force, and were violently agitated, during which time they assumed a muddy red colour, according to Eusebius. It was then they possessed an unusually strong healing power, highly efficacious in illnesses of different kinds. This accumulation of water, as well as the special virtue it then possessed; the evangelist represents to have been the result of angelic intervention; but to others it was nothing more than the result of ordinary natural forces; and it would seem that the impotent man healed by Christ held this same opinion as to the curative properties of the spring.

*"Who first stepped in."* The language here employed does not necessarily imply that only one man was healed, he who happened to step first into the water after it was



stirred. We are rather to understand that immediately after the waters were agitated, they acquired a peculiar healing power, the effect of which, however, quickly diminished, and thus only those reaped any benefit who entered directly after the waters were moved. 11\*

*"He was made whole.* It does not appear from the narrative that the cures were effected suddenly, all at once, by any direct miracle, as was the cure worked by the Saviour. Most probably the cures were slow and gradual, the waters giving the first impulse to a full and final recovery of health. This would make the Saviour's instantaneous cure of the impotent man all the more striking.

*"Who had an infirmity thirty-eight years.* We are not told from what infirmity he suffered; but we gather from what follows that he was unable to walk, and had suffered for no less than thirty-eight years. For these words refer to the length of his illness, and not to the years of his age. This lengthened period of an incurable disease rendered his instant and miraculous recovery all the more wonderful.

*"Knowing that he had already lain a long time,* either from the other sick persons there, or directly through His omniscient power. *Had lain:* that is, had been continually ill.

*"Wilt thou be made whole?"* This question was put with the intention of awakening faith in the sick man. The very urgency of the question caused him to concentrate his thoughts and to fix his eyes on the person before him, from whom he expected help. But it is evident that the sick man did not understand the aim and meaning of the words addressed to him. His thoughts were exclusively directed to the healing spring,

and he accordingly complains that he is unable to avail himself of its miraculous powers.

“‘*Even so, sir*’: that is, ‘I wish to be healed, but I have no man to help me to step in quickly when the waters are stirred.’

“‘*While I am coming*.’ The sick man walked but slowly and with difficulty, and therefore could not get before the others, who pushed him back, and deprived him of the opportunity of being healed. He answers very patiently, indulges in no complaints, does not reproach Christ with having put to him an ill-placed question, and does not curse the day of his birth, as so many of us are wont to do when suffering from some far less terrible malady; but in his reply and bearing he exhibits the natural gentleness of his character.

“‘*Rise and walk*.’ The Lord took pity on the man for his long sufferings, and, perceiving the faith that was in him, by His almighty word made him whole.”

And this is what Reuss writes on the passage before us :—

“As the writer does not fix the period in the year when this incident took place, it is useless to indulge in mere conjectures in the attempt to decide which of the Jewish feasts is here spoken of. The copyists, who cancelled the article, were doubtless of the same opinion, and all we learn from the received text is, there was *a* feast of the Jews. The feast to which the writer refers may have been the Passover, when, in preference to any other season, the Jews regarded it as a duty to go up to Jerusalem. But we are not absolutely obliged to conclude that it was so; for though Jesus always journeyed to Jerusalem at that time, we have numerous proofs in

this same Gospel that he was accustomed to visit Jerusalem at the other great feasts. We can easily understand that the article in this passage puzzled its readers; but we do not see how, if there were no authority for introducing it, it should have been added to the original text. The principal reason for supposing the feast here spoken of not to be the Passover, is that it would make Jesus to have attended one more Passover than he could possibly have done, if we take into consideration the period over which his age and mission extended. We may therefore suppose that the evangelist refers to the Feast of Purim (the Saturnalia of the Jews), celebrated in the month of February or March.

"We know nothing for certain as to the situation or construction of the pool of Bethesda. The place now bearing this name exhibits no traces whatever of the five arches, nor is there any longer any stream. The cattle-gate was probably to the north-east, in the vicinity of the temple.

"As to the physical phenomena that characterised this boiling spring, it seems that the explanation given by the writer of the Gospel was at a very early period called in question and contradicted. In some manuscripts the concluding words of the third verse ('waiting for the moving of the water') are wanting as well as the whole of the fourth verse and other portions of the text. Many of our modern critics have regarded this as sufficient authority for rejecting these portions as later excrescences on the original and primitive text. It is therefore supposed that they belong to an old Jewish or Christian legend, which was subsequently incorporated into the text, in order to explain the words (in ver. 8) spoken by

the impotent man, but the insertion of which would on the whole have scarcely been worthy of the apostle.

"At first view this explanation strikes us as being sufficiently plausible. As both Jews and Christians were equally uncharitable in making angels play a prominent part in the affairs of the world, we cannot understand why the idea of their intervention should have been discarded if the apostle had really spoken in his narrative of such an angelic interference. But there are weighty arguments against the acceptance of this theory. The question is, not whether we can devise some way of giving a rationalistic explanation of the phenomenon, or whether it is possible that John could accept the opinion of the common people; but what we have to determine is whether the whole passage in its entirety requires the suspected phrases to be included, or whether they can be omitted without doing any injury to the rest of the narrative. But we shall see further on that the writer speaks of the moving of the water as a thing well known to his readers: and he puts into the mouth of the sick man words that suppose the reader to know already the exceptional conditions on which the cure depended. We would ask, then, if the same writer who in other places, for the simple reason that he was writing for those who were not Jews, explains little details that every Jew, and particularly those inhabiting Jerusalem, must have known, could have supposed that foreigners would be acquainted with the peculiar nature of the spring at Bethesda, differing, as it did, so widely in the phenomena it presented from all other then existing hygienic sources? It is evident that he could not have presupposed any such knowledge on their part. He consequently felt himself obliged to give preliminary explanations, and the

seventh verse becomes entirely unintelligible if we exclude the fourth and the latter half of the third verse. We confess, then, that, in our opinion, this excision is an afterthought, like the proposed omission of the forty-third and forty-fourth verses of the twenty-second chapter of Luke, where we have an equally strange story of supernatural intervention. The phenomenon, as described in this doubtful passage, in itself presents nothing extraordinary: the effect of the rushing water on the human body may easily have been stronger within a restricted distance from the mouth of the spring. We have been accused of wishing to retain the vulgar reading for the sake of attributing to the apostle a superstitious and irrational belief. But if the apostles, from this point of view, are convicted of superstition in making angels active agents in the physical world, this is by no means the only passage we shall have to efface before we succeed in clearing them from this reproach.

“However this may be, the story is related with a quite different object. It treats of Christ in the world, which without doubt is essentially a spiritual manifestation, but is symbolised by the healing of men's bodies; and this is, further, a permanent manifestation, unconditioned by time or external circumstances, and not requiring the aid of any other force, natural or supernatural, or the assistance of any physical law outside of itself, which would only shackle it. In this last consideration we find the reason why the narrative continues, or rather rises, from the record of a fact to the exposition of absolute truths, from history to theology. Jesus wishes to heal a man who has been paralysed from time immemorial; and it is then the interpreters of the traditional law seek to thwart him. It is not difficult

to discover the profound meaning of the narrative recorded by our evangelist.

"The term employed by the writer to motive the intervention of Jesus has been translated *knowing*, and not *having learned*. In fact, the first of these renderings does not necessarily imply a miracle, but neither does it exclude the idea, and it is precisely for this reason that we have retained it. The narrative, it must be remembered, is a story, not only of supreme compassion and pity, but also of the manifestation of supernatural power."

From my point of view, the distinguishing trait of this miracle, in contrast with all the others, is that in the latter, in the midst of natural events, a miracle is wrought in witness of Christ's divinity; whilst in this case, on the contrary, in the midst of the miraculous, a natural event is made to bear testimony to the divinity of Christ. For twenty years and more the sick man has been waiting for a miracle, and Jesus says to him: "Expect nothing; what is within thee, that will be. Take courage. If thou hast strength to rise and walk, then walk." And he tried, and rose up, and walked.

The whole passage, generally regarded as the story of a miracle, proves only that there can be no miracles, and that the man is ill who waits for and expects miracles. The greatest of all miracles is life, and this miracle is worked simply, and is uninterruptedly repeated in the midst of us. I knew a lady who suffered for nearly twenty years, and was able to rise only after what she thought was an injection of morphia: and at the end of this period the doctor, who had always attended her, confessed that he had made all the injections with water.

On learning this the lady took to her bed and shortly died.

The story of the cure at the pool of Bethesda is of the same nature when related plainly and naturally. It teaches us how men await something miraculous, some extraordinary intervention on the part of God, and all the while God is within them. "God is life; dedicate thyself to it, believe in it, and thou livest." All the remainder of the narrative, except the interpolated satire on the Sabbath superstition, is nothing more than an explanatory development of the idea that the one miracle, the one truth, the one force is life, the same life that resides in every man.

John v. 9: Ἦν δὲ σαββατὸν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

And all this took place on a sabbath-day.

10: Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ θεραπευμένῳ· Σαββατὸν ἐστίν, οὐκ ἔξεστί σοι ἄραι τὸν κράββατον.

And the Jews said to the man : To-day is the sabbath ; it is not fit that thou shouldst carry thy bed.

11: Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιᾶν, ἐκεῖνός μοι εἶπεν· Ἄρον τὸν κράββατόν σου, καὶ περιπάτει.

And he answered them : He who raised me up, the same said to me : Take up thy bed, and walk.

12: Ἠρώτησαν οὖν αὐτόν· Τίς ἐστίν ὁ ἄνθρωπος ὁ εἰπὼν τῷ Ἄρον τὸν κράββατόν σου, καὶ περιπάτει ;

And they asked him : What man is it, that said to thee : Take up thy bed, and walk ?

13: Ὁ δὲ ἰαθεὶς<sup>1</sup> οὐκ ᾔδει τίς ἐστίν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.

And the impotent man did not know who it was ; for Jesus had secretly disappeared in the crowd of people.

1. A most important variation in the reading of this

text has been adopted by Griesbach. Instead of *ιαθείς*, *he that had been healed*, it is proposed to read *ἀσθενῶν*, *the impotent man*.

John v. 14: Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῇ ἱερῇ, καὶ εἶπεν αὐτῷ· Ἰδε, ὕγιής γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται. But afterwards Jesus met him in the temple, and said unto him: Now that thou art whole, see thou dost not err for the future, lest something worse befall thee.

15: Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὕγιῃ. And the man went and told the Jews that it was Jesus who had raised him up.

16: Καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίησεν ἐν σαββάτῳ.<sup>1</sup> And the Jews persecuted Jesus, because he had done this on a sabbath day.

1. The man had been, as it were, dead, because he had all along believed in stupid fables invented by the Jews, and waited for some external miracle, but did not believe in the life within him. Jesus showed him that all the stories about the pool at Bethesda were invented fables, and that the one only miracle was his own life. The man believed this, and began to live. No sooner was superstition exposed and the truth manifested, than at once the man lived, and walked. It seems that no one would be able to deny this. But there were people who still argued and denied that it could be. The man had been made a living man on the sabbath. On Friday a man might have been made a living creature, but not on Saturday.

John v. 17: Ὁ δὲ Ἰησοῦς ἀπε- | Jesus answered them and said: κρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως | Whilst my Father ceases not to ἀρῇ ἐργάζεται, καὶ γὰρ ἐργάζομαι. | work, do I also work.



18: Διὰ τοῦτο οὐν μάλλον<sup>1</sup> ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τιν θεόν, ἴσον ἑαυτὸν ποιών τῷ θεῷ.

And the Jews strove all the more to kill him, not so much because he had broken the sabbath, as because he called God his Father, and made himself equal with God.

19: Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιῆν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλῇ πρὸς τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

And Jesus said: Can it be that you do not understand that the son of man can do nothing of himself, unless he knows what the Father does; for what the Father does, that also he does.

20: Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων<sup>2</sup> δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

The Father loves the son, and has shown him all things. And he shall show him still greater things than this, so that you shall marvel.

1. In many copies the word *μάλλον* is wanting.

2. Greater things than this case of body-healing.

John v. 21: Ὡςπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκρούς<sup>1</sup> καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.

For as the Father awakens the dead in faith, so does the son also quicken whom he will.

22: Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα,<sup>2</sup> ἀλλὰ τὴν κρίσιν<sup>3</sup> πᾶσαν δέδωκε τῷ υἱῷ.

For it is not the Father who chooses, since he has given the power of choice into the hands of the son.

1. No reader of the Greek Testament requires to be told that the word *νεκρός* is not always used in the Gospels in the sense of *dead*. We need only quote as an example: "let the dead bury their dead"; whilst the twenty-fourth verse of the chapter now under considera-

tion gives us the exact sense in which we are to understand the word.

2. The word *οὐδένα* is wanting in many copies.

3. *Κρίσις* is used in this discourse in two senses; in the sense of *choice, election*, and in the sense of *judgment, death*. This employment of words in a double sense is very characteristic of the evangelist John's style. We have already had examples in the words *χάρις* and *ἀνάστασις*, to which we must now add *κρίσις*. Here *κρίσις* signifies *choice, election*.

John v. 23: ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.	That all should honour the son, even . . . they honour the Father. Whosoever does not honour the son honours not the Father who sent him.
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24. Ἀμὲν ἀμὲν <sup>1</sup> λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, <sup>2</sup> καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται. ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.	For you know yourselves that whosoever hears the voice of intelligence and trusts in him who sent me has life without end, nor is there any death for him, since he has already passed from death into life.
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1. The word *ἀμήν* is wanting in many copies.

2. Ἰκοῦειν: *to hear, to listen to, to understand*.

3. *Κρίσιν* is here used in the sense of *condemnation to death*.

John v. 25: Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν,	Truly I say unto you: The hour has already come, when the
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ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς dead shall hear the voice of the  
τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες son of God, and, hearing, shall  
ζήσονται. live.

26: "Ὡσπερ γὰρ ὁ πατήρ ἔχει ζωὴν For as the Father has life in  
ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν himself, so has he given the son  
ἔχειν ἐν ἑαυτῷ.<sup>1</sup> life in him.

27: Καὶ ἐξουσίαν ἔδωκεν αὐτῷ And has given him freedom to  
καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου choose, because and in that he is  
ἐστί.

1. In many copies we have, not ἐν ἑαυτῷ, but ἐν αὐτῷ.

John v. 28: Μὴ θαυμάζετε Marvel not at this; for the  
τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες time has approached when all  
οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς mortals shall hear the voice of  
φωνῆς αὐτοῦ. the son of God.

29.: Καὶ ἐκπορεύσονται, οἱ τὰ And they who have done good  
ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν<sup>1</sup> shall enter into the awakening of  
ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς life, and they who have done evil,  
ἀνάστασιν κρίσεως. into the banishment of death.

1. *Ἀνάστασις* is used in its double sense of *awakening* and *expulsion, banishment, or destruction*. We find in John's Gospel several examples of a like play on words, as, for instance, *χάρις ἀντὶ χάριτος*; where the same word, *χάρις*, is used first in the sense of *love*, and then in the sense of *worship (cult)*. In like manner, the word *ἀνάστασις* is here used both in the sense of *awakening* and in the opposite sense of *banishment* (a making to  
\*rise and leave one's home).

It is only by such a rendering that we can give any real meaning to the sentence. *Ἀνάστασις*, in conjunction with *κρίσεως*, has no meaning if we translate it

awakening, resuscitation, or resurrection; and the verse only becomes intelligible when we translate *ἀνάστασις ζωῆς*, *awakening into life*, and *ἀνάστασις κρίσεως*, *banishment into death*.

<p>John v. 30: Οὐ δύναμαι ἐγὼ ποιεῖν ὅπερ ἑμαυτοῦ οὐδὲν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.</p>	<p>I am able to do nothing of myself: as I understand, so do I also judge. And my judgment is true, inasmuch as I do not seek mine own will, but the will of the Father, who hath sent me.</p>
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<p>31: Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής.</p>	<p>If I alone bore witness of myself, my witness would not be</p>
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<p>32: Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα<sup>1</sup> ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.</p>	<p>But there is another who bears witness of me, that I do righteousness; and you know that his testimony, that I do righteousness, is true.</p>
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1. Instead of *οἶδα*, we find *οἴδατε* in many copies.

The thirty-third, thirty-fourth, and thirty-fifth verses, as well as the first half of the thirty-sixth, do not in any way elucidate the teaching of Christ, and, indeed, interrupt the development of the leading idea of the whole discourse: "It is not I who bear witness of myself, but my works."

<p>John v. 36: Τὰ γὰρ ἔργα, ἃ ἔδωκέ μοι ὁ πατήρ· ἵνα τελειώσω αὐτά, μὲν τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε.</p>	<p>For the works which the Father has taught me, that I should fulfil them, these same works, that I do, bear witness of me, that the Father has sent me.</p>
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37: Καὶ ὁ πέμψας με πατὴρ, | And the Father, who has sent  
αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὐτε | me, the same bears witness and  
φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε | has borne witness of me; but you  
εἰνός αὐτοῦ ἐωράκατε.<sup>1</sup> | have not heard, nor do you hear  
now, his voice, and you have not  
known, nor do you know now,  
who he is.

38: Καὶ τὸν λόγον αὐτοῦ οὐκ | And you have not preserved  
ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπε- | within you the intelligence of  
στείλεν ἐκείνης, τούτῳ ὑμεῖς οὐ πισ- | life which he gave you, for you  
τεύετε. | believe not in him whom he has  
sent.

39: Ἐρευνᾶτε τὰς γραφάς, ὅτι | Look into the scriptures, for in  
ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον | them you think you have life  
ἔχειν· καὶ ἐκκεῖναί εἰσιν αἱ μαρτυρ- | without end. And they bear wit-  
οῦσαι περὶ ἐμοῦ· | ness of me.

40: Καὶ οὐ θέλετε ἐλθεῖν πρὸς με, | And you will not believe me,  
ἵνα<sup>2</sup> ζωὴν ἔχητε. | that you may have life.

41: Δόξαν πρὸς ἀνθρώπων οὐ | I accept not the opinion of man.  
λαμβάνω.

42: Ἀλλ' ἐγὼ εὗρον καὶ ὑμᾶς, ὅτι τὴν | But I have found that you  
ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν | have within you neither right-  
ἑαυτοῖς. | eousness nor the love of God.

43: Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι | I teach you in my Father's  
τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε | name, and you accept not my  
με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι | teaching. But if any other shall  
τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. | teach you in his own name, his  
teaching you will accept.

44: Πῶς δύνασθε ὑμεῖς πιστεῦσαι, | And wherein can you have  
δοξάν παρὰ ἀλλήλων λαμβάνοντες, | faith, when you accept the teach-  
καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου | ing of man, but will not accept  
θεοῦ οὐ ζητεῖτε; | the teaching of the son, who is  
of one and the same nature with  
God?

45: Μὴ δοκεῖτε ὅτι ἐγὼ κατηγο- | It is not I who convict you  
ρήσω ὑμᾶν πρὸς τὸν πατέρα· ἔστιν ὁ before God, but it is Moses, in  
κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς whom you trust, who convicts  
ἠλπίκατε. you.

46: Εἰ γὰρ ἐπιστεύετε Μωσῇ, | If you had believed Moses, you  
ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ would have believed me, for he  
ἔγραψεν. wrote of me.

47: Εἰ δὲ τοῖς ἐκείνου γράμμασιν | But if you believe not his writ-  
οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι ings, how shall you believe my  
πιστεύετε; words?

1. I have translated οὕτως ἐωράκατε, *have neither known.*

2. "Iva, *that.*

## V. PARABLE OF THE TALENTS

Luke xix. 11: Ἀκούοντων δὲ | And after they had heard these  
αὐτῶν ταῦτα, προσθεὶς εἶπε παρα- things, Jesus further spake a par-  
βολήν, δια τὸ ἐγγὺς αὐτῶν εἶναι able to them, that they should  
Ἱερουσαλὴμ,<sup>1</sup> καὶ δοκεῖν αὐτοῦς ὅτι not think the kingdom of God  
παραχρῆμα<sup>2</sup> μέλλει ἡ βασιλεία τοῦ will come without effort.  
θεοῦ ἀναφαίνεσθαι.

12: Εἶπεν οὖν· Ἄνθρωπός τις | He said: A man of royal race  
εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, succeeded to a kingdom, and he  
λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑπο- had to make a journey to receive  
στρέψαι. his inheritance, and then to  
return.

13: Καλέσας δὲ δέκα δούλους | And he called his ten servants,  
ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς. and gave over to them his prop-  
erty.

Matt. xxv. 15: <sup>3</sup>Καὶ ᾧ μὲν | Unto one he gave five pounds,  
ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ to another two, and to another

ἐν ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν· one; to each according to his ability.

Luke xix. 13: Καὶ εἶπε πρὸς αὐτοῦς· Πραγματεύσασθε. And he said unto them: Lay out the money to advantage.

Matt. xxv. 15: Καὶ ἀπεδημῆσεν εὐθέως. And straightway he himself departed.

16: Προσευθείς δὲ ὁ τὰ πέντε τάλαντα ἀφ᾽ ὧν ἐργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. And, behold, he who had received five pounds, began to trade with them, and made yet five other pounds.

17: Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο. And he, to whom two pounds had been given, did the same.

Luke xix. 14: Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦται ἐφ' ἡμᾶς. But the citizens of this man despised him, and declared to him: We will not have you to be

15: Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβύντα τὴν βασιλείαν, καὶ εἶπε Φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον ἵνα γνῶν τις τι οἰεπραγματεύσατο. And it came to pass that, when he had received his kingdom, and had returned, he ordered those servants to whom he had given money to be called before him, that he might know how much each had gained on his money.

Matt. xxv. 19: Καὶ συναίρει μετ' αὐτῶν λόγον. And he required each of them to give an account.

1. I omit the words, "because they were near to Jerusalem," since they have no connection with the leading idea of the parable. If we interpret the parable as it is generally understood, by saying that Jesus wished to convince his disciples of their error in supposing that the kingdom of God would be shortly manifested in the

city of Jerusalem, we deprive it of all meaning. Luke arbitrarily attaches to the parable the lesson that we must live in expectation of a final judgment, and in the same way Matthew makes it illustrate the necessity of our being always prepared for the coming of the son of man.

I have chosen Luke's version of the parable, since we find in it all that is told us by Matthew.

## 2. Παραχρήμα I have translated, *without effort*.

3. I have harmonised into one narrative the two versions of the parable as given by Matthew and Luke, because the one completes the other, and they both teach the same lesson. The only difference between the two is, that in the one this detail, and in the other that detail, is omitted.

Matt. xxv. 20 : Καὶ προσελθὼν ὁ And, behold, he to whom had  
τὰ πέντε τάλαντα λαβὼν, προσή- been given five pounds came and  
νευκεν ἄλλα πέντε τάλαντα, λέγων brought other five pounds, say-  
Κύριε, πέντε τάλαντά μοι παρέδω- ing: Lord thou gavest me five  
κας ἰδε, ἄλλα πέντε τάλαντα ἐκέρ- pounds; behold, I have gained on  
δησα ἐπ' αὐτοῖς. them five pounds more.

21 : Ἐφη δὲ αὐτῷ ὁ κύριος αὐτοῦ. And his lord said unto him :  
Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ It is well: thou art a good and  
ὀλίγα ἦς πιστός, ἐπὶ πολλῶν κατα- faithful labourer, thou hast been  
στήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ faithful in a little thing, and now  
κυρίου σου. will I set thee over great things;  
rejoice together with thy lord.

22 : Προσελθὼν δὲ καὶ ὁ τὰ δύο There also came the one to  
τάλαντα λαβὼν, εἶπε· Κύριε, δύο whom had been given two pounds,  
τάλαντά μοι παρέδωκας· ἰδε, ἄλλα and he said: Behold, sir, thou  
δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. gavest me two pounds, and I have



gained on them two poynds more.

Luke xix. 17: Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πύλων. And their lord said to both of them: It is well: you are good and faithful labourers, and because you have been faithful in a little thing, I will set you over great things; rejoice together with your lord.

18: Καὶ ἦλθεν ὁ δεύτερος, λέγων· Κύριε, ἡ μνα σου ἐποίησε πέντε μνας. And there also came the other, to whom had been given one pound, and he said: Thy pound, sir, has gained five pounds.

Matt. xxv. 23: Ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἤς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἶσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. And his lord said unto him: It is well, good and faithful labourer; thou hast been faithful in a little thing, and now will I set thee over great things; rejoice together with thy lord.

21: Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληθῶς, εἶπε· Κύριε, ἔγνω σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας. And he, to whom had been given one pound, also came and said: Behold, here is thy pound, sir; for I knew, sir, that thou art a severe man, and that thou takest what thou hast not stored up, and reapest where thou hast not sown:

25: Καὶ φοβηθεὶς, ἀπελθὼν ἐκρυψε τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν. And I was afraid, and therefore wrapped it up in a napkin, and hid it in the ground. Behold, take what is thine own.

26: Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ, εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ, Thou art a bad and idle labourer,

ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα,  
καὶ συνάγω ὅθεν οὐ διεσκόρπισα·

and I will judge thee by thine own words. Thou knewest I was a severe man ; that I take what I have not stored up, and reap where I have not sown ;

Luke xix. 23 : Καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό ;

Why didst thou not lay out my money in work, and then at my coming I should have received it back with interest ?

24 : Καὶ τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τῶς δέκα μνᾶς ἔχοντι.

And the lord said unto his servants : Take from him the pound, and give it to him who has ten pounds.

25 : Καὶ εἶπον αὐτῷ· Κύριε, ἔχει δέκα μνᾶς.

And they said unto him : Sir, he has already ten pounds.

26 : Λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

I say unto you that to every one who takes good care of what he has shall be given yet more, but from him who does not take good care of what he has shall be taken away even that which he has.

Matt. xxv. 30 : Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ ἐξώτερον·

Take, therefore, the profitless servant, and cast him forth :

Luke xix. 27 : Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε, καὶ κατασφραξάτε ἐμπεροσθέν μου.

And also those, mine enemies, who did not wish that I should be their king, and that they should serve me.

The man of royal race, who journeyed forth from his home to become king, represents God, intelligence, spirit. His departure from the world, which at the same time is

his home, expresses the same idea as the Parable of the Sower in Mark, who did not trouble himself about the growth of the seed till the time of harvest, or the Parable of the Leaven. God, after he has sown intelligence in men, leaves them to live of themselves. The property which he divides among his slaves is intelligence. The difference in the number of pounds given to each of them defines the degree of intelligence granted to each man, and is but a repetition of the Parable of the Sower, some of whose seed fell on the roadside, some on stony soil, and some among thorns. But here there can be no doubt or misunderstanding as to the growth of intelligence depending on God and on external circumstances. Here it is plainly said that entrance into the kingdom of God depends directly on the effort each of us makes, and it is only the degree of intelligence that depends on external causes. The countrymen of the prince who refused to acknowledge him as their king are types of those who have no intelligence, the children of darkness, and who do not exist for God. They are represented by the tares in the Parable of the Wheat and the Tares. The return home of the prince is the consummation of all life, what is called in the parable the burning of the tares, the same that we read of in the Parable of the Fishing Net, and what John, in his preaching, summed up in the single word death.

The account given by the slaves represents the condition of those who have had the seed of intelligence sown within them. In the account given by the first two slaves, we see the condition of those who have cultured the seed that was sown within them on good ground, and their recompense is oneness with their lord. But in the account given by the last slave we see the condition of

the man who has never cultured the seed of intelligence sown within him, and it is like seed that falls on the roadside, on stone, or among thorns. He is a profitless slave, of whom the spirit of intelligence has no need. And the prince's countrymen, who refuse to acknowledge him as king, are they who will not confess the rule of intelligence, superfluous creatures for whom intelligence has no call.

Intelligence and life remained what they are—intelligence and life. But the wicked labourer hid away his pound, and said to himself: "I do not want to have a lord over me, I wish to work for myself." The pound given him by his lord was, however, a living accusation, and, that he might forget all about his lord, he hid the pound in the earth. The life of intelligence had been given him, but he did not wish to lay out that intelligence in work, he imagined it was something outside him and foreign to his being, and he hid it out of his sight, that he might work the more freely for the flesh, for bodily food, instead of working in fulfilment of his lord's will. He did not understand that the pound, the life of intelligence, had been given him, not for the sake of his lord, but for himself and for his own good. And so he said to himself: "My lord wishes to deprive me of what he did not himself give me, the pleasures of the flesh; but these I will not give up to him, and I will live for them." But such as the life of intelligence is, such also it will be. And the slave's lord returned, and, seeing that the life of intelligence had not grown within this man, took it from him.

The seed of God's spirit is sown without distinction in the hearts of all, and every man is able to culture and develop the seed within him. God has given his spirit

to each of us. Some, having received this spirit, have tended it with love and care, so that it has grown within them, and brought forth fruit, in each according to its strength. But others, like those who declared to their lord that they did not wish to be under his rule, have said to themselves, in the words of the last of the labourers: "Why should I give up the life of my body and the pleasures of the flesh for the sake of the spirit, which is not mine? He wishes me, for the sake of this spirit, to give up to him my bodily life which I did not receive from him. It will be better for me to hide away as far as I can this germ of the spirit that has been given me, and I will live in the body." But he loses even the last germ of the spirit, and the life of the body ends in death.

Life has been poured into each of us. He who recognises the son of man within himself shall live the true life, and shall obtain true life. In true life there can be neither more nor less. And if in our life here below there seem to be men who have more and others who have less, some having five pounds, some two, and others only one, they are all equally rich in true life, for they all alike live in the joy of their lord. It is only he that buries this life who deprives himself of life, and goes forth from the realms of light into the kingdom of darkness.

This parable further teaches that human ideas of justice are not conformable with Christ's doctrine of life and death.

The Old Testament idea, that God rewards certain acts and punishes others, is a false one. There are no rewards and no punishments. He who preserves the life within him, to him still more life is given; but he who does not preserve the life within him, from him

shall be taken the life he has. For as in the opening words of the Gospels, so in the discourse with Nicodemus, in all the parables, and in all his sermons, Jesus teaches one and the same thing, that life is only intelligence. Life is only so far life as it is intelligence. Animal life Jesus calls death, and it is so called because it endures, as it were, but for a moment, and ends in everlasting death. We must not therefore think that a man's whole life is comprised in his hands, feet, and bodily organs. He only lives who acknowledges his nature to be divine. We must not look upon ourselves as living creatures because we move, eat, and breathe, but only in so far as we confess ourselves to be sons of God. We do not know, and we cannot know, the origin of all that makes up this world of ours. All we know is this intelligence which has been given us, and in which alone we can live. In the parable, the lord of the kingdom gave the pounds into the hands of his slaves, left them in his dominions, and departed. And thus God sows his intelligence in the hearts of men, and leaves them in this world of death. If men do not feel the power of their lord over them, they none the less have in their possession the pounds he gave them, with which they must do something. Intelligence has been given to men. It has been given in different measures, but it has been given to all without exception, and every man must make some use or other of it. And each of us makes what use he will of this intelligence; with it one labours well, another works less, a third does nothing, and a fourth does not even care to acknowledge its existence within him. But the important thing is, not that a man has worked, but that he has understood that life is within him, and has laid it out to profit and striven to increase it.

Nor does God deal with men after our customary notions of justice, that for great labour there must be a corresponding reward, that men who have done no wrong should not suffer, or that men must be punished for whatever ill they do.

All such notions arise from our conception of a kind of earthly power that punishes what is counted to be criminal, and rewards what is considered to be virtuous, but they have no place when we take into account the essential nature of life.

From the beginning to the end of his career Jesus taught that there can be no rewards and punishments either from men or from God. True happiness is intelligence, which in itself is its own aim, purpose, and life. Whosoever, therefore, has intelligence, and builds his life upon it, has life; but he who has not intelligence, and does not invest it in his labour, that man has not life.

We may consider the parable from a general point of view. Though many seeds fall on stony ground or on the roadside, the other seeds that fall on good soil indemnify the loss of these, and secure the certainty of a harvest. But the seeds that fall on stony ground or on the roadside are not to blame, nor are those that fall on good soil rewarded, but that there may be a harvest, the seed that has fallen on good ground must yield fiftyfold and more. The intelligence sown throughout the whole world returns to God; and though many human beings live without this intelligence, many, on the other hand, carry it within them, and themselves increase it. We may also study the parable from an individual point of view. To each of us is given a pound, nor must we ever ignore the fact of its having been given us. If we do, we thereby show that we have no need of it, and it is

taken from us. If, like the last of the ten slaves, we have forgotten it, and begin to assert that we have done well, we thereby accuse ourselves. For of what profit is it to us if we hide and bury it? It must, in that case, be given to him who has worked with it.

Intelligence is in every man, for it is life. If we do not wish to enter into life, life will abandon and depart from us. For men there are no rewards or punishments. Life has not been given to men that they should live for themselves. If they lived for themselves, there would be rewards and punishments for them. Men do not live for themselves, but God in men lives for himself. If a man live for God, he has life. If he live for himself without God, he has no life; and as we cannot live more or less, so there can be no more or less where there is no life. We either live or do not live. There are, then, no rewards and punishments; there is only life and death.

The whole teaching of Christ is confined to: What is life? what is death? Life is intelligence, and all that is not intelligence is death.

## VI. THE BREAD OF LIFE

John iv. 31 : 'Εν δὲ τῷ μεταξὺ And, behold, his disciples once  
 ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες· said unto him : Teacher, eat !  
 'Φαβί, φάγε·.

32 : 'Ο δὲ εἶπεν αὐτοῖς· 'Εγὼ And he said unto them : I  
 θρῶσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ have food that you know not of.

33 : "Ἐλεγον οὖν οἱ μαθηταί πρὸς And the disciples said one to  
 ἀλλήλους· Μήτις ἤνεγκεν αὐτῷ φα- another : Has, then, any one  
 γεῖν ; brought him food to eat ?



34: Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.

And Jesus said unto them: My food is to do the will of him who has sent me, and to accomplish his work.

35: Οὐχ ὑμεῖς λέγετε, ὅτι ἐτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται; Ἰδοὺ, λέγω ὑμῖν· Ἐπαράτε τοὺς ὀφθαλμούς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη.

Do you not say: There are yet four months, and then comes the harvest? Behold, I say unto you: Lift up your eyes, and look on the fields, and see how they are white already to harvest.

36: Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα<sup>1</sup> καὶ ὁ σπείρων ὁμοῦ χαίρῃ, καὶ ὁ θερίζων.

And the man who reaps, he is paid, and he gathers fruit to life without end, so that he who sowed may rejoice together with him who reaps.

37: Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

For the proverb is true, One sows and another gathers.

38: Ἐγὼ ἀπίστευκα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε·<sup>2</sup> ἄλλοι κεκοπιάκασι καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσέληλύθατε.

I teach you to reap that on which you have not laboured: others have laboured, and you have become sharers in their labour.

1. *"Ἴνα* is used in the sense of ὥστε, *so that*.

2. Your life of the flesh.

The meaning of these verses is not clear. If we adopt the Church's interpretation, they are still less intelligible. The Church understands Jesus to be here speaking of the Samaritans, who had been awakened by his teaching. For my own part, I understand this passage as follows. Having told his disciples that his food is the fulfilment

of God's will, an idea he had already expressed during his temptation in the wilderness, and later, when talking to the woman of Samaria, Jesus says: "We must not put off the fulfilment of God's will, as we put off the harvest, till the corn shall be ripe. This harvest is always ripe, that is to say, the fulfilment of God's will is always possible, when the food of this fulfilment is your life of the flesh, and there is always something to reap, something to offer in sacrifice to the spirit. He who reaps receives the reward, life without end. And both the sower and the reaper alike find their joy in this; man who reaps, living in the spirit, and God the Father, who has sown his spirit in the heart of man. And in this respect the old proverb is true: One sows, and another reaps. God sows, and man reaps. I teach you to reap, to cut down that on which you have not worked, but that which God has made for you, your life of the flesh."

Vers. 39-43 state how the Samaritans began to believe. They are of no importance, and have therefore been omitted.

John vi. 27 : Ἔργάζεσθε<sup>1</sup> μὴ τὴν  
βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν  
βρώσιν<sup>2</sup> τὴν μένουσαν εἰς ζωὴν αἰώ-  
νην ὃ υἱὸς τοῦ ἀνθρώπου ὃ μὴ  
δώσει τοῦτον γὰρ ὁ πατήρ ἵνα φράγισεν  
ὁ θεός.

And Jesus said unto the people:  
You are careful about earthly  
food, but I say unto you: Work  
not for the food that perishes,  
but for the food that endures  
unto everlasting life, the food  
which the son of man, on whom  
is set the seal of God, shall give  
you.

1. Ἐργάζεσθαι, with an accusative, signifies, *to work for, to earn by working.*

2. Βρώσις signifies *food, nourishment.*

John vi. 28 : Εἶπον οὖν πρὸς αὐτὸν· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ ;

And they said to him : What must we do, that we may do the works of God ?

29 : Ἀπεκρίθη δὲ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

And Jesus answered them and said : This is the work of God, that you depend on him whom God has sent.

30 : Εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἰδῶμεν καὶ πιστεύσωμέν σοι ; τί ἐργάζῃ ;

What proof, then, wilt thou give us, that we should believe thee ? What work is it thou thyself doest ?

The Church has always understood these words as though Jesus commanded that men should believe in him. But Jesus says nothing of the kind. He exhorts the people to believe what he says. And the Jews by their answer show that they never even thought of understanding Jesus thus. They say : " Behold, thou biddest us believe in him whom God has sent ; but what dost thou work ? "

John vi. 31 : Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον· Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

Our fathers ate manna in the wilderness, even as it is written : He gave them bread from heaven to eat (Ps. lxxviii. 24).

That we may not err in our interpretation of the words that follow concerning eating the body and drinking the blood of the son of man,—words that have given rise to so many idolatrous notions,—we must not lose hold of the main idea running through the whole discourse ; and we must further remember how, in the hour of his temptation in the wilderness, the first conception of his doctrine presented itself to Christ in a comparison between

earthly food and spiritual food. The word *ἄpros* does not strictly signify food, but eating, and therefore has the double meaning of food and nutrition. When tempted by hunger of food, he answers the deceiver by declaring that man is nourished, not by bread, but by everything that comes from the spirit of God, that is, all that is not of the flesh. In his discourse with the woman of Samaria, he once more, and in the same way, expresses this essential point of his teaching. "If thou knewest the gift of God, thou wouldst ask me to give thee to drink, not earthly water which a man drinks, and is again thirsty, but water that quenches entirely a man's thirst, so that he never thirsts again." And in the Sermon on the Mount, under the figure of food, he teaches the same doctrine, and says: "The soul is more than meat." And so now he says to his disciples: "My food is to fulfil the will of him who has sent me, and to do his work."

It is this idea that forms the groundwork of the present discourse. Jesus says: "Be not anxious about perishable food; do not think that the bread you eat gives you life; but be anxious about the food that never perishes, that is, intelligence. For your life is intelligence; and intelligence is more than food, since it alone is life. And this true life the son of man gives you, and on him is set God's seal, that is to say, he lives by the law of God."

And then the people ask him: "What must we do that we may work and gain this true life, this intelligence?" Jesus answers: "To do this, it is only necessary to believe, and to be fully persuaded that life is intelligence, to live by this intelligence, and to put all your dependence on life in intelligence." In reply to

this, the Jews quote to him a verse from one of the Psalms: "And he rained down manna upon them to eat, and gave them heavenly bread." They evidently understand manna and bread from heaven to be one and the same thing. Bread from heaven, *ἄρτος ἐκ τοῦ οὐρανοῦ*, is the antithesis of the food of the flesh. The meaning of *ἄρτος* is made quite clear in the following verses from the Son of Sirach and the Proverbs of Solomon: "She feeds him with the bread of reason and with the water of wisdom" (Eccles. xv. 3); "I have stretched forth my branches like a turpentine-tree, and they are branches of praise and mercy" (xxiv. 16); "Draw near to me, all who desire me, and eat abundantly of my fruits" (xxiv. 19); "Come, eat of my bread, and drink of the wine I have mingled" (Prov. ix. 5).

John vi. 32: Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω ὑμῖν, οὐ Μωσὴς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.

And Jesus said unto them: You yourselves know that Moses did not give you bread from heaven, but my Father gives you the true bread from heaven.

33: Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστίν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν δίδους τῷ κόσμῳ.

For the bread of God is that which comes from heaven, and gives life to the world.

Jesus immediately corrects the misunderstanding that might arise from confounding the food or manna from heaven with the heavenly bread, that is, with the law received by Moses from God in heaven. He says: "Understand, the bread from heaven is not bread from heaven (the law of God) because Moses gave it, but because it is from God, and gives life to the world." If the discourse were of manna, we should not have the

perfect tense in the thirty-second verse, signifying that God has given and gives the true bread (intelligence) to the world, and the present tense in the concluding section of the same verse.

John vi. 34: Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ὑμῖν τὸν ἄρτον τούτου·	And they said unto him: We pray thee, give us of this bread.
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35: Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ <sup>1</sup> εἰμι ὁ ἄρτος τῆς ζωῆς· <sup>2</sup> ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινάσῃ· <sup>3</sup> καὶ ὁ πιστεύων εἰς ἐμέ, οὐ μὴ διψήσῃ πώποτε.	And Jesus said unto them: I am the bread of life. He who gives himself up to me shall never hunger. And he who believes me shall never thirst.
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36: Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἑώρακά με, <sup>4</sup> καὶ οὐ πιστεύετε.	But I have already told you: You have seen and see, but you do not believe.
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1. Ἐγώ: that is, my doctrine.

2. Ὁ ἄρτος τῆς ζωῆς: that is, the law of life.

3. Πεινᾶν signifies, *to hunger or thirst, to be unsatisfied, to long for.*

4. In many copies we do not find this pronoun *με*, and, indeed, by introducing it into this place we destroy the whole meaning of the passage. Without the word *με*, it is plain that Jesus here wishes to remind his hearers of what he had previously said concerning those who hear, but do not understand, and seeing, do not see.

John vi. 37: Πατὴρ ὁ δίδωσί μοι ὁ πατήρ, πρὸς ἐμέ ἥξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω.	All that the Father gives me shall come back to me, and him that gives himself to me I will not cast out.
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"All that my Father, like the lord with his pounds, has entrusted to me shall come back to me, as the pounds given to be put out returned to him; and who follows my example shall not be cast into outer darkness, and perish." In this verse, as also in the following, we have two concurrent ideas expressed: first, in what Christ's doctrine consists; and, secondly, what will be the result of following his teaching. *Πάν*, which is of the neuter gender, and signifies, *everything, all*, refers to the source of the life we receive from the Father. *Τόν*, translated *him who*, refers to the follower of Christ's teaching. And so in the thirty-ninth verse we have another reference to the intelligence, "which my Father has given me"; and *πᾶς*, in the fortieth verse, is used of all those who follow his teaching.

John vi. 38: "Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

For I am come from heaven, not to do mine own will, but the will of the Father, who has sent me.

39: Τοῦτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με πατὴρ, ἵνα πᾶν ὃ δέδωκέ μοι μὴ ἀπολείσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

And the will of my Father who has sent me is this, that I neither lose nor waste anything of that he has given me, but quicken it till the last day.

40: Τοῦτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με,<sup>1</sup> ἵνα πᾶς ὁ θεωρῶν τὸν υἱόν, καὶ πιστεύων εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτόν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

In this, then, is the will of him who has sent me. So that he who has acknowledged the son of man, and believes in him, has life. And I will quicken him till the last day.

1. There should be a full stop after the words *πέμψαντός με*. The following word, *ἵνα*, as is so often

the case in John's Gospel, is here used in the sense of ὥστε.

The Jews demand of Jesus: "Show us, then, what is this food that gives life?" And he answers: "That you can see in me: I live only on this food, and this food is the fulfilment of the Father's will. The intelligence of God is my life, and therefore I accomplish his will. For the will of the Father is this, that everyone may understand the Father who is in him, and that he live till the last day of his life in this intelligence."

John vi. 41: Ἐγύγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. And the Jews began to murmur, because he said: I am the bread that comes down from heaven.

42: Καὶ ἔλεγον· Οὐχ οὗτος ἐστιν Ἰησοῦς, ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πῶς οὖν λέγει οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; And they said: Is not this Jesus, the son of Joseph? We know his father and mother. How, then, does he say that he has come down from heaven?

Reuss notices as a peculiar characteristic of the discourses in John's Gospel, that the author purposely makes Christ's hearers understand his words in their rudest and most materialistic sense. This is not always so, and in the present case the Jews perfectly understood of what Jesus was speaking. They took the words "bread from heaven" in their true sense, as signifying the law of God. The remark they make, that he is the son of Joseph, and that they know his parents, is the same that they make according to the account given by Luke, after his sermon at Nazareth. Interpreted in any other sense, these words have no meaning. The fact that he was, or



was not, the son of Joseph, and that they knew, or did not know, his father and mother, could neither throw light on, nor make less intelligible, his declaration that he was the bread from heaven. But their astonishment that he, the son of a carpenter, should give them the law of God, is natural and easy to be understood.

John vi. 43: Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων. And Jesus answered them and said: Dispute not among yourselves.

44: Οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν· καὶ ἐγὼ ἀναστήσω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ. No man can believe me, unless the Father, who has sent me, draw him. And I will quicken him till the last day.

I suspect that the words, καὶ ἐγὼ ἀναστήσω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ, are in this verse a later addition. They are a mere repetition of what has been said before, and are out of place, seeing that the subject is the consequences of following the doctrine of Christ; and they interrupt the connection between the forty-fourth and forty-fifth verses. They strike us as being awkwardly introduced, do not help us in understanding the meaning of the passage, and may be omitted.

John vi. 45: Ἔστι γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδασκοὶ τοῦ θεοῦ· Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς, καὶ μαθὼν, ἔρχεται πρὸς με. It is written in the prophets (Isa. liv. 13): And they shall all be taught by God. Whosoever hears of the Father and has learned the truth, gives himself to me.

46: Οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ· οὗτος ἑώρακε τὸν πατέρα.<sup>2</sup> Not that any one has seen and sees the Father; but he who is in God, has seen and sees the Father.

1. In many copies the reading is, *μαθὼν τὴν ἀλήθειαν* : *having learned the truth.*

2. This is almost a repetition of the eighteenth verse of the first chapter, but is here a direct answer to the doubts felt and expressed by the Jews. These doubts may be put thus: "How canst thou, a simple carpenter, reveal to us the law of God? The law of God was revealed by Moses, who had seen the very God himself." To this Jesus answers by speaking of God the spirit, who is the soul of every man, and reveals himself in intelligence. For no man in flesh and blood sees the Father, but the spirit of intelligence knows the Father.

John vi. 47: Ἀμὴν ἀμὴν λέγω Truly I say unto you: He who  
 ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν believes h<sup>a</sup> life without end.  
 αἰῶνιον.

48: Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. I am the bread of life.

49: Οἱ πατέρες ὑμῶν ἔφαγον τὸ Your fathers did eat the manna  
 μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. in the wilderness, and died.

50: Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ I am the bread that is from  
 οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ heaven, and he who feeds on this  
 φάγῃ καὶ μὴ ἀποθάνῃ.<sup>1</sup> bread shall not die.

51: Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ I am the bread of life, the same  
 τοῦ οὐρανοῦ καταβάς· ἵαν τις φάγῃ that came down from heaven.  
 ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν Whosoever feeds on this bread  
 αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ shall live. And the bread that I  
 σὰρξ<sup>2</sup> μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ shall give is my life of the flesh,  
 τῆς τοῦ κόσμου ζωῆς.<sup>3</sup> and I have given it in place of  
 the life of the world.

1. Jesus again corrects the mistake the Jews had made in the very beginning of their dispute with him,

when they called the manna heavenly bread. Heavenly bread is the spiritual food that gives true life, life that is not subject to death.

2. *Σάρξ* is here used to signify, *man in the flesh*.

3. *Ζωή* signifies, sometimes *spiritual life*, and sometimes *life in the flesh*; but in John's Gospel, without exception, it is always employed in the sense of *the temporary world, the life of the flesh*, in opposition to the life of the spirit. And therefore *ζωή* must here be translated *worldly life*. The sentence is obscure, and could not be otherwise, since in the comparison of his doctrine with bread, Jesus expresses a new idea, namely, that his doctrine consists in this, that we live in the spirit, and must not care for our fleshly life; and this idea is many times expressed in various forms, as: he who does not deny himself; he who does not take up the cross, *etc.*; and evidently, in the opinion of the compiler of this Gospel, the wording of the idea must be obscure. The Jews did not understand the words of Jesus, and he further explains them. But it is upon these obscure words that dogmas have been founded. Not to speak of the irrationality and low materialism of such dogmas, we cannot help remarking that the verse quoted in their support has been incorrectly translated for the sake of giving them authority. *Ἵπέρ* cannot here mean *for*, and *τῆς τοῦ κόσμου ζωῆς* cannot mean *the life of men*. But, even if we put aside the incorrectness of the translation, this verse, as generally understood, constitutes a mere collection of meaningless words.

The following is quoted from the Archimandrite

Michael's *Commentary on the Gospel of St John*, and shows us how the Church interprets this passage —

“*The bread that I will give is My flesh*’ In these words, which form a special and explanatory detail, we have the essential completion of Christ's discourse on the bread of life. The Lord now explains the meaning of His enigmatical saying by this additional detail, and the explanation fills His hearers with puzzled wonder.

Up to this time He had spoken in general terms, under the figure of bread, of His own person as the object of faith, but now He clearly, precisely, and definitely declares the bread of which He speaks to be His flesh. It is plain, as Theophylact remarks, that He is here speaking of the sacramental communion of His body. The flesh is the same as the body, the bodily structure of the God Man, a word that must be understood in its strict literal meaning since there is no reason for understanding it in a figurative sense. The word bread is evidently employed throughout the whole discourse figuratively, and not in its strict literal sense inasmuch as it here denotes in general the person of Christ, whilst the word flesh gives to it a definite concrete signification. In the same way as the word *manna*, which concretely defines the general meaning of the bread eaten by the ancient Jews in the wilderness, is used in its literal sense, so is the word *flesh*, which defines the general meaning of bread, also employed literally. Moreover, the bread we eat in the sacrament is not a type of the Lord's body, but is the very flesh of Christ; for He does not say the bread that I will give is a type of My flesh, but, is My flesh.

“*Which I will give*’ An allegorical allusion to the sacrifice on the cross. The Lord offered up His flesh on

the cross as a true sacrifice to God, a ransom for the sins of the world, a regenerative sacrifice offered up by Him for the sins of men. As this sacrifice on the cross at Golgotha had not yet been made, the Lord speaks of it in the future tense.

“*For the life of the world*’: that the world may live in spiritual union with God, who has been reconciled by this sacrifice. Faith in the redeeming power of the death of the Messiah, the God-Man, is the means by which this life can be obtained; by the strength of that faith the whole world could obtain life, if it only believed, since the redeeming sacrifice was offered up by Christ for all men, for the whole world, for the life of the whole world, that before was separated from God and sunk in spiritual death through sin, for which as yet no sacrifice of reconciliation had been made by the Son of God. There is here an evident allusion to the paschal lamb, of which His hearers were soon to partake in the approaching Feast of the Passover, and this reference is made still closer and still more pointed in the words that immediately follow. The Lord speaks of Himself as the true Paschal Lamb that takes upon Himself the sins of the whole world, of which the Jewish paschal lamb was but a type. And it is, as it were, on the eve of the coming Passover that the Lord makes His hearers understand that the era of types is about to pass away, that the true Lamb is soon to be offered up, and that the eating of the paschal lamb is to be replaced by the eating of the body of Christ, the same body that was offered and accepted as a sacrifice for the sins of the whole world. The Lord confirms His words in reference to His crucifixion, not only by announcing it still more clearly and showing its necessity, but also by not

answering their question as to how He could give them His flesh to eat, since their worldly minds were unable to comprehend the true meaning of His doctrine.

“*Except ye eat the flesh of the Son of Man.*” The answer is conceived in accordance with His usual mode of teaching, and reminds us of His answer to Nicodemus concerning the new birth. As then He explains the term, ‘to be born again,’ by completing it with the words, ‘to be born of the water and the spirit’: so now He explains His saying, ‘this bread is My flesh,’ by completing it with the words, ‘to eat My flesh and to drink My blood,’ and at the same time, as He did before, insists on the necessity of doing both the one and the other, without answering the question, how can this be? The connection between His reply and their question is of this kind: ‘You do not understand how I shall give My flesh to be eaten?’ This you do not understand now, and yet I tell you truly that the eating of My flesh and the drinking of My blood are absolutely necessary for the attainment of everlasting life; he who does not do this shall not have everlasting life.’

“The expression, ‘to eat My flesh,’ with the added words, ‘to drink My blood,’ points still more clearly than before to His death as a sacrifice for the sins of the world, and also to the paschal lamb, the time for partaking of which was now close at hand. It is true, the blood of the paschal lamb formed no part of the rites observed on the eve of the Passover; but this blood has an essential significance in the event celebrated on the paschal eve, as well as in the incident of which that event was a type. For it celebrated the sprinkling with blood of the lintels and door-posts of the houses of the Israelites in sign of the deliverance of their firstborn from the scourge of the angel of death; and at the

sacrifice of the paschal lamb in the temple the horns of the altar were sprinkled with its blood in memory of the lintels and door-posts of the houses of the Israelites in Egypt. On the eve of the Passover, wine was symbolically substituted for blood. For as the paschal lamb was a type of Christ, and the deliverance of the Israelites out of Egypt was a type of the redemption of the world, so, in these words of Christ, 'to eat His flesh and to drink His blood,' we must recognise the substitution of the paschal lamb by the flesh of Christ, and of the symbolical wine by the blood of Christ. It is the new Passover that the Lord pretypifies in His discourse. Blood, as a preservative from death, of which the delivery of the firstborn of the Israelites from the hands of the destroying angel was a symbol; in a word, the full preservation from death and the communication of life—in these two facts is realised the whole idea of redemption. Consequently, he who wished to participate in the redemption effected by Christ in His death on the cross, must eat of His flesh and drink of His blood; otherwise he can have no share in this redemption, or, in other words, he cannot have everlasting life, but continues to be unredeemed, and will be cast out into everlasting death, separated from oneness with God.

"*Whoso eateth My flesh*" These words express the same thought as has already been just set forth in the preceding verse, only in a positive form, in the shape of a promise.

"*And I will raise him up*" The Lord directs the eye of the believer to the final purpose of His teaching, which is embraced in His promise of everlasting life through the eating of His flesh and blood, that is to say, to the resurrection, the prelude to everlasting life and happiness. The connection of these words with what

has gone before is of this kind: 'He who eats of My flesh and drinks of My blood has everlasting life within him, by the power of which I will not destroy him, but will raise him up on the last day.'

"*For My flesh.*" These words afford both a negative and positive assurance that it is absolutely necessary that we should eat of the flesh and drink of the blood of the Son of Man. It is necessary, because this is the only true food, and because it alone can give man true life, everlasting life. Whoever eats any other food or drinks any other drink shall see death; but the body and blood of the Lord gives immortality. By these words Christ seeks to confirm the faith of His hearers, so that they may not regard His words as an enigma or a parable, but understand that it is positively necessary we should eat of His body."

And this is how Reuss interprets the passage—

"As Christ in this discourse speaks of eating his flesh and drinking his blood, there have at all times been found commentators who see in it a direct allusion to the Lord's Supper.

"Protestant theologians, in particular, have insisted upon this connection, because they think they find in it a direct confirmation of their conception of the sacrament (ver. 63). We cannot, however, admit that there can be any direct allusion in the text to the Lord's Supper, for the simple reason that the Supper had not yet been instituted, and Jesus is here speaking of a condition of salvation that is to be fulfilled from that very moment. The two expressions, 'He that believeth has eternal life' (ver. 47), and, 'Whoso eateth of this bread, which is my flesh, shall live for ever,' are absolutely identical in meaning, notwithstanding any difference in the way in



which they are put. 'To eat the flesh of Christ' is a symbolical figure of speech employed to signify, 'to believe in him,' because 'to believe' is to become closely united and assimilated with him. There is no difference of meaning between the simple expression *flesh* (ver. 57), and the fuller expression *flesh and blood* (ver. 53). The second is a completer form, and is usually employed to signify *man*, either exclusively in reference to his physical nature (1 Cor. xv. 50), or as an individual (Matt. xvi. 17; Gal. i. 16); but its use here introduces no new idea, as both expressions are equivalent to the single word *bread*, which occurs in the earlier and also in the latter portion of the passage (vers. 51 and 58). Moreover, the evangelist, who does not once in his book speak of the Supper, would have wilfully made himself unintelligible to his readers; and, indeed, we may say that Jesus would have been still more so, if he had spoken with any such mental reservation. Theologians may be allowed to interpret the text as supporting their peculiar views on the sacrament, and as throwing some light on an institution concerning which the Scriptures are extremely reserved and silent. But a conscientious interpreter can only state that this particular text is not written with any such special object. In passages referring to the last supper, we read of the body, but not of the flesh, of Christ.

"Commentators are far more generally agreed in recognising in the fifty-first verse an allusion to the death of Christ as the primary ground and means of salvation. A direct proof of this interpretation may be found, first, in the express mention of blood; and, secondly, in the words, *which I will give*, the verb being in the future tense. That the New Testament, from the first to the last page, speaks of the death of Christ as the condition

on which the salvation of men was rendered possible, cannot for an instant be doubted; and if there is a direct allusion to it in the passage before us, we need not be surprised. We even think that, if we read with the ordinary text, 'the bread that I will give you is my flesh, which I will give for the life of the world,' the allusion to his death becomes too direct to admit of any doubt. But the words, '*I will give*,' are not repeated in the oldest copies, and may very probably have been added for the sake of completing an apparently unfinished sentence. However this may be, the remainder is perfectly intelligible without this special allusion, which is quite foreign to the entire discourse. We have already remarked that *flesh and blood* express no more than the one single word *flesh*, but this last form of speech is never employed in reference to the death of Christ; whilst the future tense occurring in the fifty-first verse ('the bread that I will give') does not refer to the single incident of his death, but to the communion of faith, which will be repeated from time to time for each individual follower of Christ. The expressions, 'to eat the flesh of the son of man' (ver. 53), 'to eat me' (ver. 57), 'to eat this bread' (ver. 58), are evidently synonymous terms, and signify, 'to dwell in him and to have him dwelling in us' (ver. 58), that is to say, 'to believe, and thus to have life within us' (ver. 53),—a life that shall henceforth be permanent, and which, therefore, implies a resurrection (ver. 54). In all this there is not a word of the death of Christ. And if it be true that the word *blood* must be particularly applied to his death, it follows that the expressions occurring in the fifty-seventh and fifty-eighth verses are incomplete and insufficient."

This criticism is true in its analysis of the Church's doctrine, but is faulty in its acceptance of the vulgar reading, "I will give for the life of the world"· a translation that cannot have any meaning. But its principal fault is that it attributes to these words the idea of an expiating redemption, that is, it represents Jesus as speaking words that are without any sense

John vi 52 Διαχοντο οὖν τρω, αλληλων οι Ιουδαιοι λεγοντες Πως δυναται οὗτο, ημιν δουναι την σαρκα φαγειν,

53 Εἶπεν οὖν αυτοις ο Ιησ υ Ἀμην αμην λεγω υμιν εαν μη φαγητε την σαρκα του υιου του ανθρωπου και τιητε αυτον το αιμα ουκ εχετε ζωην εν εαυτοις <sup>1</sup>

54 Ο τρωγων <sup>2</sup> μου <sup>3</sup> την σαρκα και πινων μου το αιμα εχει ζων αιωνιον και /ω αναστησω αυτον τη εσχατη ημερα <sup>4</sup>

55 Η γαρ σαρξ μου αληθω, ἐστι βρωσι, και το αιμα μου αληθως ἐστι ποσις <sup>5</sup>

And the Jews began to murmur among themselves and said How can he give us flesh to eat?

And Jesus said unto them· Truly I say unto you, Except you eat the flesh of the son of man, and drink his blood, there shall be no life within you

Whosoever eats my flesh and drinks my blood, his life without end

For my flesh is the true food, and my blood is the true drink

1. Before this, Jesus had said that the bread from heaven—the law of God—for him is this, that he give up his life in the flesh for the life of the spirit. And it is of this heavenly bread that he teaches. Bread made of meal is the nourishment of the life of the world, but the bread that nourishes the spirit is our very life in the flesh. And now he says "Both the flesh and blood, the cardinal constituents of life according to the Jews, must serve as food for the spirit. Food and bread are necessary for our life in the flesh, but man's whole

Life in the flesh is nothing more than nourishment for the life without end"

2. *Τρώγειν* literally signifies, *to gnaw, to nibble*

3. In many copies we have *αὐτοῦ*, and not *μου*

4. This is an interpolation.

5. My body and my blood are indeed but the food and the drunk of the spirit. This is intelligence—the consciousness of life. Everyone who lives only lives by expending and wasting his life of the body, whether he desires, thinks, or acts. Every action of our life is an eating away of our flesh and blood, a step towards the complete destruction of the flesh.

John vi 56 Ο τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ<sup>1</sup>

Who-so eat's my flesh, and drinks my blood, he is in me and I am in him

57. Καθὼς ἀπέστειλε με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ τοῦ πατρός· καὶ ὁ τρώγων με, κακείνος ζήσεται ἐν ἐμῷ.

And as the living Father has sent me, and I live by him, even so who-soever eats me shall have life only by my will

58: Οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὃν καθὼς ἐφαγον οἱ πατέρες, ὑμῶν ὁ μαννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα<sup>2</sup>

For this bread that comes from heaven is not like the manna, which your fathers ate and died. Who-soever shall eat of this bread, shall live without end

1. "He who eats my flesh, that which wears away my body, what is it? It is the source of all that is, it is God. It is intelligence, the beginning of everything, it is I myself. I am in it, and it is in me."

2. "As I live in the flesh by the will of someone, the will of the Father of life, as he designates the source of all that is, exactly in the same way this intelligence will live by my will, by my intelligence." This thought is set forth in the following passage:—

John xii. 24: Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κοκκὸς τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

You yourselves know that a grain of wheat that has fallen into the ground, except it die, will remain the same as it was. But if it die, it will bring forth much fruit.

25: Ὁ φιλοῦν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.<sup>1</sup>

Whosoever loves his life shall lose it; and whosoever loves not his life in this world, shall keep it for ever.

1. These two verses are taken from Christ's farewell discourse, and as they are an exposition of the idea expressed in the previously quoted verses, I have transposed them to this, their natural place.

John vi. 59: Ταῦτα εἶπεν ἐν συναγωγῇ, διδάσκων ἐν Καπερναούμ.

These things he said, as he taught in the synagogue in Capernaum.

60: Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;

Many of his disciples heard this and said. This is a hard saying! Who can accept it?

61: Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμεῖς σκανδαλίζετε;<sup>1</sup>

And Jesus divined that his disciples were murmuring at it, and he said unto them:

62: Ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ

This offends you, that you see

τοῦ θρώπου ἀναβαίνοντα ὅπου ἦν τὸ  
πρότερον;

the son of man remains what he  
was before.

63: Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν,  
ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα  
αἷ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ  
ζωή ἐστίν.

The spirit quickens, but the  
body is good for nothing. These  
words which I have spoken unto  
you, they are spirit, and they are  
life.

1. The note of interrogation is ill-placed here. *Ἐάν*  
is often used by John in the sense of *when, that*. Jesus  
says: "It is exactly this that offends you, that you see  
the son of man is God."

## VII. RECAPITULATION

Jesus took pity on the multitudes, when he saw how  
they were perishing through ignorance of wherein true  
life consists, deluding and tormenting themselves to no  
purpose, like scattered sheep that have no shepherd.

And Jesus said to the people: "You are all anxious  
about the happiness of the flesh, and have tied yourselves  
to a burden that you have not the strength to drag, and  
have put upon yourselves a yoke that is not made for  
you. Harken to my teaching, and follow my doctrine,  
and you shall find quiet and joy in life. I give you a  
different yoke and a different burden, the life of the  
spirit. Attach yourselves to it, and you shall learn  
from it tranquillity and bliss. Be humble in soul and  
gentle in heart, and you shall find true happiness in life.  
For my teaching is a light burden adapted to your  
strength." And Jesus went through the villages and  
towns, and to all he taught the bliss of a life that is  
ordered in accordance with the will of God. He next

chose from among those near to him seventy disciples, and sent them into the places where he himself wished to pass. He said to them: "Many are they who do not know the happiness of true life. I have pity on all, and would fain teach all; but even as a farmer is unable alone and by himself to gather in the harvest of his field, so is it with me and the work I have to do. Go, therefore, through the different towns, and everywhere proclaim the advent of God's kingdom, and preach his law. Teach them that to obtain true happiness men must become vagrants, and that the whole law of God consists in these five rules: Be not angry; be not dissolute; swear not, and bind thyself by no oath; resist not evil, and go not to law; and make no difference of person in thy conduct towards others. And take heed that you yourselves observe these rules. Above all things, be as beggars and vagrants; take nothing with you, neither bag, nor bread, nor money. Take only with you one coat for the body, and a pair of sandals for the feet. You have to preach the blessing of poverty, and therefore before all things be yourselves examples of poverty. Do not choose who shall give you hospitality in any place you come to, but remain in the first house you may chance to enter. When you come into a house, salute the master of the house. If they receive you, it is well; but if they receive you not, go to another house. For men will hate you for the doctrine you preach, and will persecute you, and will drive you forth. And when they drive you forth from one village, and you go into another whence they also expel you, go into a third. They will hunt you as wolves harry sheep, but be not afraid, and remain firm and constant till the last hour. And they shall hale you before their judges, and

they will condemn you and scourge you, and they shall bring you before their rulers, that you may justify yourselves before them. And when they drag you before their judges, be not disheartened, and think not beforehand what you shall say. The spirit of God shall inspire you what to say. You shall not have gone over all the cities, when men shall have already accepted your teaching, and be converted to it.

"Be not, then, afraid: that which is hidden in the souls of men shall be made manifest. The words you speak to two or three shall be spread abroad among thousands. But above all, fear not those who can kill your body. What if they do kill the body? They have no power to harm the soul. Be not, then, afraid of them. But fear lest you perish both in body and soul, if you do not keep the law. Fear this, and only this.

"Five sparrows are sold for a penny, but a single sparrow dies without the will and knowledge of God. Nor does a single hair of your head fall off without his knowledge and permission. What, then, is it you fear, seeing you are in the hands of God? Whosoever is at one with the will of God before men, God shall be with him; but he who is at variance with God's will before men, God shall in his turn deny him. All men do not believe in my doctrine, that they must be as beggars and vagrants; must not be angry or dissolute; must not take oaths, judge one another, or go to law. And they who do not accept my doctrine hate it, because it takes away from them all they love and desire, and because it produces contention and strife among men.

"My doctrine, like a flame, sets fire to the world. And hence it must produce strife and division. Every house will be divided in itself. The members of a



household shall become the foes of him who accepts my doctrine, and a father will hate his son, and a mother will hate her daughter. And they shall put them to death. For he who receives my doctrine shall count as nothing father, mother, wife, children, all he has. The man to whom father or mother is dearer than my doctrine cannot be my disciple. He is not my follower who is not ready at any moment to endure suffering in the flesh. He who is anxious to preserve this life of the flesh shall never know true life; and he who for the sake of my doctrine loses his life in the flesh shall save his life."

And the seventy disciples went into the different cities and villages, and did as Jesus had bidden them. When they returned, they told him with joy how false teachers concerning anger, dissoluteness, oaths, lawsuits, and wars had submitted to them. And Jesus answered them: "Rejoice not that evil has been made subject to you, but rejoice that you are fulfilling the will of God."

And then Jesus was glad within himself at these signs of the power of the spirit, and said: "In that my disciples have acknowledged and accepted me, I perceive that thou art the supreme spirit, the beginning of all things, and the true Father of men: for neither the wise nor the learned, with all their knowledge, have been able to understand my doctrine, and only they who confessed themselves to be sons of the Father have comprehended the truth that to these men remained unintelligible. But thou as their Father, by the love that unites father to son, hast revealed all to them. All that man needs to know has been revealed to him by the love that binds the Father to the Son and the Son to the Father. Only he who acknowledges himself to be his son acknowledges the Father."

After this Jesus came with his disciples into a house ; and the people crowded round them in such numbers, that they were unable to dine. And some of his own household came and wished to take him, because they thought he was possessed by an evil spirit.

And the scribes and Pharisees also came from Jerusalem, and said : " He is possessed, and thinks to destroy a lesser evil by a still greater evil. That there may be no more poverty, he wants us all to make ourselves beggars and vagrants ; to abolish all kinds of punishment, he would have us let robbers come and plunder us of all we have ; and that wars may cease, we are to let our enemies destroy us."

And he answered them and said : " You say that my teaching is evil, and still at the same time you say that I destroy evil. That cannot be, for no man can destroy evil by evil. If I destroy evil, my teaching cannot be evil, for evil never rises up against itself. If it did, it would cease to be evil. But you yourselves cast out evil by your law. How, then, do you cast out evil ? By the law of Moses. But this law is from God. I also cast out evil by the spirit of God, the same spirit that has always been within you, and is within you, and otherwise I cannot drive out evil. And that evil is driven out is a proof to you that my teaching is true, that the spirit of God is within men, and that it is stronger than carnal desire. If it were not so, it would be impossible to overcome evil desires, just as it is impossible to enter the house of a strong man and plunder it. In order to plunder the house of a strong man, we must first bind him and render him powerless ; and men are thus bound by the spirit of God.

" Whosoever is not with me is against me. He who

does not gather in his corn from the field only scatter; for he who is not at one with me is not at one with the spirit, and is at enmity with the spirit of God.

"And therefore I say unto you that men are not called to account for every human fault or for every false doctrine, but they shall have to answer for every false understanding of the spirit of God. If anyone says a word against his neighbour he shall be forgiven; but anyone who speaks a word against that which is holy in man, against the spirit of God, shall not go unpunished. Condemn me if you will, but do not call the good I do evil. No one can with impunity call good the works I do, evil. For a man must be either at one with or against the spirit of God.

"You either call a tree good and its fruit good, or you call a tree bad and its fruit bad; for a tree is valued by its fruit. You see that I cast out evil. It follows, then, that my doctrine is good. No one, whatever the doctrine he teaches may be, who drives out evil can be against us; but, on the contrary, he is for us, inasmuch as evil can be driven out only by the spirit of God."

After these things there was a feast, and Jesus went up to Jerusalem to keep it. Now, there was at Jerusalem a certain bathing-place, of which it was said that at particular seasons an angel used to come down into the water, and that, when the water was thus moved, whoever first stepped into it was healed of any malady he might chance to have. And round about the bathing-place a gallery of porticoes was built. And under these porticoes lay a number of sick persons awaiting the moment when the waters should be stirred, that they might be the first to step in.

Jesus came to this place and saw a man lying under

one of the porches. Jesus asked him who he was. And the man related how for thirty-eight years he had been ill, always hoping to be the first to enter the water, when it was stirred, but had never yet had the good chance, since others got before him, stepped into the water, and were made whole.

Jesus looked on him, and said: "In vain thou liest here, expecting an angel to work a miracle on thy behalf: there are no miracles, save one, namely, that God has given life to men and for this reason we must use our every effort to live well. Expect nothing from the waters of this bathing-place, but take up thy bed, and live in God as far as God gives thee strength so to live." The sick man listened obediently to him, arose, and stood on his feet.

And Jesus further said unto him: Thou seest thou hast strength within thee, take heed and henceforth believe not in vain things, be no longer deceived, but live in the strength and by the power God has given thee."

And the man went away and related everywhere what had happened to him. And all those who had devised this false miracle, and lived on their gains from it, were enraged, and knew not how to avenge themselves, but were angry with the sick man and with Jesus because they had exposed the cheat. They were also angry with Christ, because all this had taken place on a sabbath, and according to their law no work may be done on the sabbath-day. First of all, they accused the sick man, and asked him: "How durst thou take up thy bed on the sabbath? No one may work on that day." But he answered them and said: "He who raised me up also bade me take up my bed." Then they asked him: "But

who was it that raised thee up?" And he said: "I do not know. The man came up to me, and then went, I know not where."

The Pharisees therefore sought out Jesus, and having found him, said to him: "How couldst thou on a sabbath-day bid a man rise and take up his bed?" Whereupon Jesus answered them: "God, who is my Father, never ceases to work, nor may I fail to do my work, whether it be on a week-day or on the sabbath. For it is not the sabbath that made man, but man who made the sabbath."

Then the Jews were still more enraged against him, because he dared to call God his Father. And they began to murmur against him, but he answered them: "Behold, a man can do nothing of himself, unless God the Father, the spirit of God within man, shall show him what he ought to do. The God-Father of man lives and acts without intermission, and in the same way man always lives and acts. It is for their true happiness that God the Father has given men reason, which shows them what is good and what is bad. Even as the Father gives life, so does the spirit of God give life. God the Father does not choose or elect men, nor does he in anyway decree their fate, but having taught them what is good and what is bad, leaves them to act by themselves. And therefore men must reverence the spirit of God, and obey the spirit that is within them, even as they reverence God and obey him. For he who reverences not the spirit of God within him, neither does he reverence God. Understand, then, he who has given himself wholly to my teaching, who has set up the spirit within him, and who has placed his whole trust in it, has life without end, and is already freed from death."

Verily, they who are now dead, when once they have understood aright the meaning of life, that they are the sons of God, shall henceforth live. For as the Father lives of himself, so also does the son live of himself. Freedom of choice as to how they shall live is assured by the presence of the spirit of God in each man, and this spirit is the whole man. Do not marvel at my doctrine; the time is now come when all mortals shall be divided into two groups. The one, they who do good, shall find life; the other, they who do evil, shall perish and be destroyed. I am not able of myself to make any choice, but as I have received from the Father, so do I also choose. And my choice is true, in that I am not guided by mine own will, but by the knowledge I have received from the Father. If I alone were to bear witness of myself that I am true, because I so will it, you might refuse to believe me. But there is another that bears witness of me, that I do righteousness, namely, the spirit of God; and his testimony, you know, is true. By my works you may know that the Father has sent me. And God the Father has borne witness, and bears witness, of me in your souls and in the Scriptures. But you have not heard, nor do you now hear, his voice, and you have not known, nor do you now know him. And you have not within you any sure knowledge of him, because you will not believe him whom he has sent, the spirit of God that is within your souls. Search into them; for you think you will find in them life, and in them you shall find witness of the spirit of God within you. But you will not believe me, that you may have life. I count as nothing your services and prayers in the temple, your observance of fasts and the sabbath, according to the law of man, whilst the true love of the true God is not

within you. I teach you in the name of our common Father, mine and yours, but you accept not my teaching. If any other teach you in his own name, him you will believe. Wherein can you have faith, and on whom can you trust, if you accept the teaching one man has received from another, but do not accept the teaching of the son, who is one with God? It is not I alone who convict you of unrighteousness before your Father. But Moses himself, in whom you trust, he too convicts you of unrighteousness and of not having understood him. If you had real faith in his word, you would also have faith in what I teach. But if you believe not in his writings, neither will you believe my doctrine."

That they might the better understand these words, understand that, if they only chose, they might each one of them come into God's will, he spake this parable to them—

"A certain king came into possession of a kingdom. But in order that he might receive this kingdom, he had to quit his own country for a while. And so the king set forth on his journey. But before his departure, he divided his property among his subjects. To some he gave five pounds, to others two, and to some only one pound; but he bade each of them to work without him, and to gain each as much as he could on the money he had given them.

"And so the king departed, and each began to make what use he chose of the property confided to him. Some began to work, and of their five pounds made five more; some with their one pound gained ten; others who had received two pounds made two more; others with one pound earned five, whilst some made only one more. But there were those who did not work at all,

and who made nothing on the king's money, but went and buried it in the ground, so that they who had received five had still only five pounds, or if they had received two or one did not seek to increase the sum entrusted to them. Nor was this all for some of them not only made no use of the king's property, but even refused to acknowledge him as their sovereign, and sent word to him that they did not wish to be any longer under his rule.

"And now the time came when the king returned to his kingdom, and called all his subjects before him, to give account of what they had done with the moneys he had given them.

"And he to whom five pounds had been given came forward and said 'Behold with you five pounds I have earned yet five'. And another, to whom had been given one pound, also came forward and said 'Behold, with the one pound thou gavest me I have gained yet ten others'. He who had received two pounds also came and brought with him two more, and he to whom one had been given brought yet five other pounds. And there was another who had received one pound, and he brought one pound besides, which he had worked for and earned.

"And the king praised them all alike, and rewarded them equally. To one and all he said 'I perceive that you are good and faithful labourers, you have worked well with what I gave you, and therefore I make you all equal participators in my kingdom. You shall be all equal sharers and possessors'.

"After this came those of his subjects who had not worked, that they might gain something on their lord's money; and one of them said: 'Sir, before thy departure



thou gavest me a pound. But I know thou art a strict man, and likest to take from us what thou hast not given, and so I was afraid, and from dread of thy anger hid away thy pound, which I now bring thee whole. Receive back, I pray thee, what thou gavest me.' There were also others like unto him who had received some five, and some ten pounds, and now brought back the king's money intact, and made the same excuses.

"Then the king said unto them: 'Foolish people, you say that from dread of me you buried your money in the ground, and did not work that it might be increased. But if you knew that I am severe, taking that I never gave, why did you not try to do what I had commanded? If you had put out this money in work, the sum would have been increased, and, it may be, I should have shown you mercy; at anyrate, it would not have been worse for you. And even as it is, you are still under my rule and power.' And the king took the money away from those who had let it lie idle, and ordered his servants to give it to them who had earned the most. But they said to him: 'Sir, these have already so much.' And the king answered them: 'Give it to them who have worked best and earned most for me; for to him who makes good use of what he has shall be given yet more, but from him who takes no care of what he has shall be taken away even the little he has. And as for these foolish, idle labourers, drive them forth from my presence, that they may no longer live; and do also the same to those who would not have me to rule over them.'"

In this parable the king is the Spirit, the origin and beginning of life. This world is the kingdom, but he does not himself take part in the administration of its

affairs, but is like a husbandman, who sows the seed and leaves it to grow of itself. And the seed of itself puts forth first the blade, then the ear, and lastly the grain. The money he gives his subjects to trade with is the intelligence that is sown in the soul of each man. The God-Spirit plants intelligence in men, and then leaves them to live according to their own will.

God himself decrees nothing; but, having taught man all he needs to know, leaves him to decide for himself. He does not give to all men an equal number of pounds, but he gives to each in accordance with his capacity to employ them. But though intelligence is not given equally, it is given to all; and with God there is neither greater nor less. All he requires is that a man should use with profit this intelligence. So *3* do so, but others do not work for their Lord; and there are those who do not wish even to acknowledge his rule. The first live by intelligence; the second do not live by it; and the third do not even acknowledge it. The king returned, and required them to give an account of what they had done. This is temporary death and the reckoning up of life. Some came and said that they had worked and made profit on the money given them, and they entered into the life of their lord. And the king paid no attention to whether they had worked more or less. All of them became equal participators in the life of their lord. For he who receives intelligence, he has also life.

Whosoever has intelligence, and has placed his reliance on him who sent it, has life without end, has no knowledge of death, but has passed into life. Others came and said that they had made no use of their pound, did not deny that it had been given them, but alleged that they had no reason to work, for, whether they

worked or not, punishment in any case awaits them. They knew how severe the king was. These are men who have intelligence but do not place their trust in it. They say to themselves: "Whether we work or not, we must all die, and nothing remains of us; what profit, then, is there in working with this intelligence?" If men know that temporary death is inevitable, why do they not seek to live in the fulfilment of God's will, in intelligence? And the king said: "Take away from them their pound, and give it to them who have." To the king it was all the same who had the pound, so long as the pound were only there: just as it is the same to the husbandman from what seed the ear sprouts, so long as there be a harvest. If intelligence gives life to men according to their will and choice, naturally they who do not preserve it cannot live, and are without the sphere of life. And after death nothing remains of them. And of those who do not acknowledge the rule of their king he says: "Drive them also forth." Such are they who not only make no use of intelligence and life, but even despise the Father-Spirit who gave them it. These cannot live; and in like manner, when they die, they perish and are destroyed.

## CHAPTER VI

### •MAN SHALL NOT LIVE BY BREAD ALONE

#### I. OF BIRTH IN THE FLESH AND BIRTH IN THE SPIRIT

Matt. xii. 46: "Ἐπὶ δὲ αὐτοῦ λαλοῦντος ταῖς ὄχλοις, ἰδοὺ ἡ μητέρα καὶ οἱ ἀδελφοὶ αὐτοῦ ἐσσηκίσταντο ἔξω ζητοῦντες αὐτὸν λαλήσαι.

And whilst he was speaking, his mother and brethren came and stood afar off, wishing to speak with him.

47: Ἐπεὶ δὲ τινες αὐτοῦ· Ἰσοῦ, ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἐσσηκασί, ζητοῦντες σοὶ λαλήσαι.

And one of them said to him: Behold, thy mother and brethren are outside wishing to speak with thee.

48: Ὁ δὲ ἀποκριθεὶς εἶπε· τινεῖς εἰπὺντι αὐτῷ· Τί ἐστιν ἡ μήτηρ μου, καὶ τίιν οἱ ἀδελφοί μου;

And he answered and said: Who is my mother, and who are my brethren?

49: Καὶ ἰκτείναν τὴν χεῖρα αὐτοῦ ἐπὶ τοῖς μαθηταῖς αὐτοῦ. εἶπεν· Ἰδοὺ ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου·

And he pointed towards his disciples, and said: Behold my mother and my brethren.

50: "Οστις γὰρ ἔνι ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός, καὶ ἀδελφὴ, καὶ μήτηρ ἐστίν.

For whosoever shall fulfil the will of God, my Father, the same is my brother, and sister, and mother.

It has already been said that in the life of the man who lives the true life, there can be no place or time for

any other care, no thought of what has been done, of the past, or of things temporal; and now it is said that the only tie between man and man is union in the single will of God for all. Nearness to the kingdom of God depends only on oneness in the will of God.

Luke xi. 27: 'Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάσασά τις γυνὴ φωνῇ ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἣ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.

And it happened that, as he spake these things, a woman in the crowd lifted up her voice and said unto him: Blessed is the womb that bare thee, and blessed are the paps that hast sucked.

28: Αὐτὸς δὲ εἶπε· Μενούν γε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ, καὶ φυλάσσοντες αὐτόν.<sup>1</sup>

But he said unto her: Blessed is the man, who receives the intelligence of God and preserves it.

1. The blessedness of our life cannot depend on another; nor can anyone transfer his blessedness to another. A life of intelligence is the only true happiness.

Luke ix. 57: 'Ἐγένετο δὲ πορευομένων αὐτῶν, ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ᾧν ἀπέρχῃ, Κύριε.

And whilst they were on their way, a certain man said to Jesus: Sir, I will follow thee wherever thou goest.

58: Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.<sup>1</sup>

And Jesus said unto him: The foxes have their holes, and the birds have their nests; but the son of man has no place of shelter.

1. These verses have a twofold meaning. First, the son of man—that is to say, man—must not trouble himself about his place of habitation. It should be the same to him where he is; only he must never regard

any place as his own. For he is a vagrant. Secondly, the son of man—that is to say, the spirit of God within man—is not subject to the conditions of space, and it is therefore impossible for us to be where the son of man is, since he is everywhere and nowhere.

## II. THE STORM ON THE LAKE

Luke viii. 22: Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον, καὶ ἰμαθῆαι αὐτοῦ· καὶ εἴτε· πρὸς αὐτοῦ· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· Καὶ ἀνήχθησαν.

Now it happened that on a certain day he and his disciples went into a boat, and he said to them: Let us go over unto the other side of the lake. And they launched forth.

23: Πλειόντων δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο, καὶ ἐκινδύνεον.

And whilst they were sailing, a heavy storm arose on the lake, their boat filled with water, and they were in great danger; but he was sleeping in the stern.

24: Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα·

And his disciples came and awoke him, and said: Master, master, we perish.

25: Εἶπε δὲ αὐτοῖς· Ἡοῦ ἐστὶν ἡ πίστις ὑμῶν; <sup>1</sup>

And he said unto them: Where is your faith?

Matt. viii. 26: Λέγει αὐτοῖς· Τί θελοὶ ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ· καὶ ἐγένετο γαλήνη μεγάλη.

And having awaked from his sleep, he said unto them: Why are you afraid, oh little of faith? And he rebuked the wind and the waves, and there was a great calm.

1. Jesus shows no fear of earthly danger, but sleeps quietly, whilst the storm beat on the boat and high

waves dashed over it. When his disciples awake him, and cry out, "Master, we perish," he is astonished at their fears, and reproaches them. They had boasted that they believed in a life that is not subject to the conditions of time or space; but at the very first trial to which they are exposed, their courage fails them, and they show how little real faith they have in the true life. In the same way as care about the burial of a father or mother, anxiety about household affairs, ties of relationship, or bonds of friendship can have no influence on the life of the spirit; so the threatening danger of earthly death, or earthly death itself, cannot disturb the life of the spirit. And so Jesus slept, and when they awakened him, he still possessed the greatest calm and tranquillity.

Matt. vi. 34: Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ αὐτῆς.<sup>1</sup> Ἀρκιτὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

Therefore be not anxious, and take no thought about the morrow. Sufficient is the care for the present day.

1. In many copies these words, *ἡ γὰρ αὔριον μεριμνήσει*, are wanting. This verse has already been given in our chapter on the Sermon on the Mount.

Luke ix. 59: Εἶπε δὲ πρὸς ἕτερον· Ἀκολούθει μοι. Ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν μοι ἀπελθεῖντι πρῶτον θάψαι τὸν πατέρα μου.

And Jesus said unto another: Follow me. But he said: Only allow me first to go and bury my father.

60: Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς·<sup>1</sup> σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

And Jesus said unto him: Let the dead bury their dead; but do thou follow me, and make known the annunciation of true happiness.

1. As in the case of the fifty-eighth verse, these words

have also a twofold meaning. First, all earthly cares, even those of great interest and moment, such as the burial of the dead, are affairs of death and darkness. The one care of life is—life and the diffusion of life. Secondly, and this is the essential meaning of the words, there is no death for him who lives the true life.

Luke ix. 61 : Εἶπε δὲ καὶ ἕτερος·  
'Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ  
ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς  
τὸν οἶκόν μου.

And another also said : I will  
follow thee ; but allow me first  
to arrange my affairs at home.

62 : Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς·  
Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ  
ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ  
ὀπίσω, ἰσχυρὸς ἐστὶν εἰς τὴν βασιλείαν  
τοῦ θεοῦ.<sup>1</sup> •

And Jesus said unto him : He  
who has put his hand to the  
plough, and looks back, is not fit  
for the kingdom of God.

1. This last saying suggests the same lesson as is taught in the two sayings about the foxes having holes and the dead burying their dead, and in it we have the leading idea of the whole passage. It is this: "Whoever has known life in the kingdom of God, the life of the spirit, and at the same time busies himself about some worldly care, by this very anxiety concerning his life in the flesh, confesses that he does not live the true life of the spirit. If a man lives the life of the spirit and at the same time takes care for the life of the flesh, he will make as little progress in spiritual life as a man who, when he is ploughing his field, does not look before, but behind him."

The comparison here drawn teaches another lesson. A man who imagines that he is living in the spirit, and at the same time disquiets himself as to the consequences of what he does in life, is like the ploughman who, when



furrowing his field, does not look before him on the work he is doing, but looks back on the work he has done.

Luke xii. 31 : Ἰλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. | Seek only to be in the will of God, and all the rest shall be given you.

### III. JESUS WITH MARTHA AND MARY

Luke x. 38 : Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. | It happened that Jesus once went with his disciples, and entered into a certain village. A certain woman, who was named Martha, invited him into her house.

39 : Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον<sup>1</sup> αὐτοῦ. | And she had a sister named Mary. Mary sat at the feet of Jesus, and listened to his teaching.

1. *Λόγος*, as generally with Luke, here signifies *teaching, doctrine*.

Luke x. 40 : Ἴδὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε· Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνον με κατέλιπε διακονεῖν; εἶπε οὖν αὐτῇ ἵνα μοι συναντιλάβηται. | And Martha was much busied in entertaining them all, and she came to Jesus, and said: You cannot wish that my sister should leave me to serve alone: tell her to help me.

41 : Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά. | And Jesus answered her and said: Ah, Martha, Martha, thou troublest and tormentest thyself about many things.

42 : Ἐνὸς δὲ ἐστὶ χρεία. Μαρία | But only one thing is needful,

δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις  
οὐκ ἀφαιρήσεται ἀπ' αὐτῆς.

And Mary has chosen the better part; and what she has chosen, none shall take away from her.

Luke ix. 23: "Ἐλεγε δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἰλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν<sup>1</sup> αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθεῖτω μοι.

And he said to them all: If any man will follow me, let him deny himself his every desire, and be prepared for any thing at any time. Only then let him follow me.

24: "Ὁς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολλύει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐν ἐμοί, οὗτος σώσει αὐτήν.

Whosoever wishes to save his life shall lose it; and whosoever loses his life for me shall save it.

25: Τί γὰρ ὠφελεῖται ἄνθρωπος ἐρῶν τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας, ἢ ζημιωθείς;

What profit is it to a man, if he gain the whole world, but himself perishes wholly or in part?

26: "Ὁς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἀγίων ἀγγέλων.

He who shall be ashamed of my doctrine, of him shall the son of man be ashamed, when he shall reveal himself in the wisdom of the Father and the heavenly powers.

1. Σταυρὸν. See the note on this word on page 12.

#### IV. PARABLE OF THE RICH MAN

Luke xii. 15: Εἶπε δὲ πρὸς αὐτοὺς· Ὁρᾶτε καὶ φυλάσσετε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῇ περισσεύειν τι· ἢ ζῶν αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

And he said unto them: Take heed and beware of every kind of superfluity, for there cannot be life in the possessions a man enjoys.

16: Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· Ἄνθρώπου τινὸς πλουσίου εὐφώρησεν ἡ χώρα· And he spake a parable to them: There was once a rich man, whose land brought forth much corn:

17: Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Ἴτι ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; And he thought within himself: What shall I do? I have nowhere to stow my corn.

18: Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθὰ μου· And he said: This is what I will do: I will pull down my barns, and build new ones, wherein I will stow all my corn and my goods.

19: Καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη· πολλὰ ἀναπαύου, φάγε, πίε, εὐφραίνου· And I will say to my soul: Now, soul, thou hast much goods laid up for many years. Sleep, eat, drink, and make merry.

20: Εἶπε δὲ αὐτῷ ὁ θεός· Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου. Ἄ δὲ ἡτοίμασας, τί νὶ ἔσται; And God said unto him: Thou fool! this night shall thy life be required of thee, and what then shall become of thy stores?

21: Οὕτως ὁ θνηταυρίζων ἑαυτῷ, καὶ μὴ εἰς θεὸν πλουτῶν. So is it with the man who lays up treasures for himself, but is not rich towards God.

## V. PARABLE OF THE FIG TREE

Luke xiii. 1: Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Ἰαλιλαίων, ὧν τὸ αἷμα Ἰλιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. It came to pass that some who were there told him of the Galileans, who had been put to death by Pilate.

2: Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν· And Jesus answered them and

αὐτοῖς<sup>14</sup> Δοκίετε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παραπάνω τῶν Γαλιλαίων ἐγενοντο, ὅτι τοιαῦτα πεπόνθασιν :

said : Do you imagine that these Galilæans were sinners above all other men, because this happened to them ?

3 : Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῇτε,<sup>1</sup> πάντες ὡσαύτως ἀπολείσθε.

In no wise. And unless you too undergo a change of mind, you shall all likewise perish.

1. 'Εὰν μὴ μετανοῇτε : *do not change your ideas as to what life is.*

Luke xiii. 4. 'Η ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκίετε ὅτι οὗτοι ὀφειλῆται ἐγένοντο παραπάνω ἀνθρώπους τῶν κατοικοῦντας ἐν Ἱερουσαλὴμ ;

Or those eighteen upon whom a tower fell in Siloam, and crushed them to death, do you imagine they merited such a death more than any other of the inhabitants of Jerusalem ?

5 : Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῇτε, πάντες ὡμοίως ἀπολείσθε.

In no wise. And unless you too undergo a change of mind, you shall all likewise perish.

6 : Ἐλίγε δὲ ταύτην τὴν παραβολήν· Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὔρεν.

And he spake this parable : A certain man had a fig tree in his garden. And he came to see whether there was any fruit upon it, and found none.

7 : Εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὗρισκα· ἐκκοψον αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ ;

And he said to the gardener : Behold, these three years I have come to see whether there be any fruit on this tree, and have never found any. Cut it down. Why should it cumber the ground ?

8 : Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἵως ἔτου σκάψω περὶ αὐτήν, καὶ βάλω κοπρίαν·

But the gardener said : Leave it alone one year more : and I will dig about it, and manure it.

9 : *Κἂν μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.*      Perchance it may bear fruit : but if not, then cut it down.

Death, deprivation of the possibility to live the true life, to live according to the intelligence of God, is every minute threatening us. It came to the rich man on the very night he was making preparations for a long life with the same suddenness that it visited those who were killed by Pilate, or those who were crushed by the fall of the tower at Siloam. Every hour of our life is the result of some such happy chance as the prayer of the gardener that the fig tree might be allowed to stand yet another year, to see whether it would bear fruit or not. John the Baptist had before warned men that the axe was already laid unto the root of the tree (Luke iii. 9).

Luke xii. 54 : *"Ἐλεγε δὲ καὶ τοῖς ὄχλοις· "Ὅταν ἴδῃτε τὴν νεφέλην ἀνατίλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· "Ὁμβροσ ἐρχεται καὶ γίνεται οὕτω.*      And he said to the people : When you see a cloud rise out of the west, you say at once : There will be rain : and so it is.

55 : *Καὶ ὅταν νότον πνέοντα, λέγετε· "Ὅτι καύσων ἔσται καὶ γίνεται.*      Or when the wind blows from the south, you say : It will be hot weather : and so it is.

56 : *"Υποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καὶρὸν τούτου πῶς οὐ δοκιμάζετε;*      You are able to discern the signs of the sky and the earth ; how is it you are unable to read the signs of your own condition ?

57 : *Τί δὲ καὶ αὐτῶν οὐ κρίνετε τὸ δίκαιον;*      How comes it, that you cannot see into yourselves and discern the truth ?

This saying, which is to be found in 'Matthew, is here presented from a different point of view. There it forms an answer to the Pharisees when they demand a sign

from heaven. Here it points out that destruction by death is for men as evident as the sign preceding a storm. "As you know and understand that there will be a storm, so may you know and understand that death will be."

Luke xiv. 25 : Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς. And there went great multitudes with him. And he turned towards them, and said :

26 : Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν αὐτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. • If any man come to me, and does not count as nothing his father, and mother, and wife, and children, and brothers, and sisters, and even his own life in the flesh, he can never be my disciple.

27 : Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητής. And he who does not bear his cross, and does not as I do, can never be my disciple.

28 : Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς ἀπαρτισμόν; For there is not one of you who, if he wishes to build a house, does not sit down and count the cost, whether he will have enough to finish it :

29 : Ἵνα μὴ ποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχυόντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ, Lest it happen that people laugh at him for having begun to build a house which he is unable to finish :

\* 30 : Λέγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομῆναι, καὶ οὐκ ἵσχυεν ἐκτελέσαι. And lest they say : This man began to build, but is not able to finish.

31 : Ὡς τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεὶ εἰς πόλεμον, And so a king, who wishes to make war with another king,

## MAN SHALL NOT LIVE BY BREAD ALONE

οὐχὶ καθίσας πρῶτον βουλευέται εἰ  
 δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαν-  
 τῆσαι τῷ μετὰ εἰκοσι χιλιάδων  
 ἱρχομένῳ ἐπ' αὐτόν; will first sit down and consider  
 whether he can with ten thousand  
 men make war against twelve  
 thousand :

32 : Εἰ δὲ μὴγε, ἔτι αὐτοῦ πόρρω  
 ὄντος, πρεσβείαν ἀποστείλας, ἱρωτᾷ  
 τὰ πρὸς εἰρήνην. And if he cannot, he will send,  
 though it be from afar, an em-  
 bassage to make peace.

33 : Οὕτως· οὖν, πᾶς ἐξ ὑμῶν ὅς  
 οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ  
 ὑπάρχουσιν, οὐ δύναται μου εἶναι  
 μαθητής. So likewise, whosoever of you  
 does not bid farewell to all his  
 businesses and cares can never be  
 my disciple.

34 : Καλὸν τὸ ἄλας· εἰ δὲ τὸ  
 ἄλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται ; Salt is a good thing. But if it  
 has once lost its savour, it can-  
 not again be made good.

35 : Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν  
 εὐθετὸν ἔστιν· ἔξω βάλλουσιν αὐτό·  
 \*Ὁ ἔχων ὠτα ἀκούειν, ἀκούτω. It is fit neither for the land  
 nor for the dunghill. It must  
 be thrown away. He who has  
 understanding, let him under-  
 stand.

Jesus says that to be a follower of his doctrine of the true life, which saves men from death, it is necessary that they should renounce everything. And not to regret the things they renounce, they have only to count up the gains accruing from a spiritual life and the losses attached to a life of the flesh. Men should therefore well consider their position here, in this world, as the man does who builds a house, or as the king does who is getting ready to make war.

You love your father, mother, children, your own life. Good ; but can you build up this life as you build a house ; can you oppose death that comes upon you with all its force ? If you can, or if you think you can,

arrange your life after this fashion. But if you see that you cannot do it, that your house will remain unfinished, and that you cannot conquer the king who is marching to make war with you, then leave off building, make peace with the enemy, and come after me to that life which I will show you. And for this reason there can be no half measures. You believe that the only true life men can live is the life that intelligence gives; then, live in obedience to intelligence, and you will find that you have no reason to regret your choice, but will gladly renounce your life in the flesh. But if you do not believe this, and if you regret the renunciation of the life in the flesh, it is better if you do not try to follow me. For the whole of my doctrine is based on the renunciation of the life in the flesh. If you wish to be my disciple, and at the same time are not ready to deny yourself everything, or if you regret the necessity of renouncing all, you are like salt that has lost its savour, and is only fit to be cast out.

<p>Luke xiv. 15: Ἀκούσας δὲ τις τῶν συναναγκισμένων ταῦτα, εἶπεν αὐτῷ· Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.<sup>1</sup></p>	<p>And one of those who were with him, when he heard these words, cried out: Blessed is he who shall eat bread in the kingdom of God!</p>
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1. These words put into the mouth of one who sat at meat with Jesus betray a doubt of the reality of the kingdom of God. For what the man really says is this: Good, we will share our all; but suppose there is no kingdom of God, what shall we get then?



## VI. PARABLE OF THE GREAT SUPPER

Luke xiv. 16: 'Ο δὲ εἶπεν αὐτῷ | And Jesus said: A certain  
 "Ἀνθρώπος τις ἐποίησε δείπνον μέγα,<sup>1</sup> | man prepared a great supper, and  
 καὶ ἐκάλεσε πολλούς· | invited many to it.

17: Καὶ ἀπέστειλε τὸν δοῦλον | And sent his servant to tell  
 αὐτοῦ τῇ ᾠρᾷ τοῦ δείπνου εἰπεῖν τοῖς | his guests: Come, for all is  
 κεκλημένοις· "Ἐρχεσθε, ὅτι ἤδη ἔτοιμά | ready.  
 ἐστι πάντα.

18: Καὶ ἤρξαντο ἀπὸ μιᾶς παρ- | And they all began with one  
 αιτεῖσθαι πάντες· 'Ο πρῶτος εἶπεν | consent to make excuses. The  
 αὐτῷ· Ἀγρόν ἡγόρασα, καὶ ἔχω | first said: I have bought some  
 ἀνάγκην ἐξιελθῆν καὶ ἰδεῖν αὐτόν· | land, and I must go and see it.  
 ἔρω ᾧ σε, ἔχει με παρητημένον. | I pray thee to excuse me.

1. This parable resembles the Parable of the Marriage of the King's Son, given in Matthew (xxii. 1-15), but has a different application. If we would not misunderstand its meaning, we must remember the circumstances under which it was spoken. Doubts had been thrown on the existence of a kingdom of God, to enter which a full renunciation of our life in the flesh was declared to be necessary. This parable is designed to serve as an answer to any such doubt. Jesus says: "There can be no doubt as to the existence and reality of God's kingdom. You are called to enter it, and you know that a feast is prepared for you; but you refuse to accept the invitation to the feast, not because you are too occupied or because you doubt, but because your hearts are set on false and deceiving riches.

Luke xiv. 19: Καὶ ἑτερος εἶπεν | And the second said: I have  
 Ζεύγη βοῶν ἡγόρασα πέντε, καὶ | bought five yoke of oxen, and I

πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ am going to prove them. I pray  
σε, ἔχει με παρητημένον. thee to excuse me.

20. Καὶ ἕτερος εἶπε· Γυναῖκα And the third said : I have  
ἔγνηκα, καὶ διὰ τοῦτο οὐ δύναμαι only just married, and therefore  
ἔλθεῖν. cannot come.

21 : Καὶ παραγενόμενος ὁ δοῦλος And the servant came and told  
ἐκείνος ἀπήγγειλε τῷ κυρίῳ ταῦτα· his lord these things : then the  
Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε master of the house was angry,  
τῷ δούλῳ αὐτοῦ· "Εξελθε ταχέως and said to his servants : Go out  
εἰς τὰς πλατείας καὶ ὁύμας τῆς directly into the streets and  
πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀνα- alleys of the city, and bring  
πήρους καὶ χωλοὺς καὶ τυφλοὺς hither the poor, the halt, the  
εἰσάγαγε ὧδε. lame, and the blind.

22. Καὶ εἶπεν ὁ δοῦλος· Κύριε | And the servant said : Sir, I  
γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος have done all thou hast com-  
ἔστι. manded, and still there is room.

23 : Καὶ εἶπεν ὁ κύριος πρὸς τὸν And the master of the house  
δοῦλον· "Ἐξελθε εἰς τὰς ὁδοὺς καὶ said to his servant : Go out into  
φραγμαῖς, καὶ ἀνάγκασον εἰσελθεῖν, the highways and by-ways, and  
ἵνα γεμισθῇ ἡ οἰκός μου. persuade all to come in, that my  
house may be filled.

24 : Λέγω γὰρ ὑμῖν. ὅτι οὐδεὶς For I say unto you : None of  
τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων those who were called shall taste  
γεύσεταιί μου τοῦ δείπνου. of my supper.

The meaning of the parable is clear and simple. It is said in the Sermon on the Mount : "Blessed are the poor, and woe unto the rich." And here it is explained how the poor were invited to the feast, and how gladly they came, their minds being free from all distracting thoughts. The rich, on the contrary, are hindered and impeded by worldly cares. One is busied with his land, another with his cattle, and a third has only just

married. All the poor who were invited came; but there was still room for those who might wish to come. And we are told what we must do, if we would be received. We must abandon all care and thought of this life, and every desire for wealth. A place will always be found for him who wishes to enter and partake of the feast, that is, renounces wealth. But those who will not comply with this requirement, who are busied with their farms, cattle, and wives, cannot be received, nor shall they even have a sight of the supper that is prepared.

Matt. xxii. 2: Ὁμοιώθη ἡ βασι- Behold whereunto I will liken  
 λεῖα τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, the kingdom of God. A certain  
 οὗτος ἐποίησε γάμους τῷ υἱῷ αὐτοῦ king of a marriage for his  
 son

3: Καὶ ἀπέστειλε τοὺς δούλους And he sent his servants to  
 αὐτοῦ καλεῖσαι τοὺς κεκλημένους εἰς call the guests to the wedding-  
 τοὺς γάμους· καὶ οὐκ ἤθελον ἐλθεῖν. feast. But they made excuses,  
 and would not come.

4: Πάλιν ἀπέστειλεν ἄλλους He therefore sent again other  
 δούλους, λέγων· Εἰπατε τοῖς κεκλη- servants, and said: Tell the  
 μένοις· Ἴδου, τὸ ἀριστόν μου ἡτοι- guests that the dinner is ready,  
 μασα, οἱ ταυροὶ μου καὶ τὰ σιτιστὰ and that I have killed all my  
 τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε fattened oxen. Everything is  
 εἰς τοὺς γάμους. ready: come unto the marriage-  
 feast.

5: Οἱ δὲ ἀμελήσαντες ἀπηῆλθον· But the guests did not accept  
 ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς the call, and some went to their  
 τὴν ἐμπορίαν αὐτοῦ· farms, and others to their busi-  
 ness:

6: Οἱ δὲ λοιποὶ, κρατήσαντες τοὺς And some even seized the ser-  
 δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέ- vants, treated them shamefully,  
 κτείναν. and killed them.

7 : Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἐπώλεσε τοὺς Φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. The king was offended, sent his warriors against them, and put them to death, and burned their cities.

8 : Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἤσαν ἄξιοι· And then the king said to his servants : The dinner was ready, but the guests would not consent to come :

9 : Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν οδῶν, καὶ ὅσους ἂν εὑρητε, καλέσατε εἰς τοὺς γάμους· Go, therefore, into the streets, and all you may meet invite to the wedding-feast.

10 : Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς οδοὺς, συνήγαγον πάντας ὅσους εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. And the servants went into the highways, and gathered together as many as they found there, good and bad ; and the king's large rooms were filled with guests.

11 : Ἐλθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἀνθρώπου οὐκ ἐνδεδυμένον ἑνδυμα γάμου· And the king came in to see the guests, and behold, one of them was not clad in a wedding-garment.

12 : Καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς ἐσῆλθες ὧδε μὴ ἔχων ἑνδυμα γάμου; Ὁ δὲ ἐφ. μῶθη. And he said to him : Friend, how camest thou hither without a wedding-garment ? And he answered not a word.

1. Whoever comes to the feast must put on the wedding-garment provided by the host. And he who does not put it on, thereby shows contempt for the host, and does not fulfil his will.

Matt. xxii. 13 : Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Δέσαντες αὐτοῦ Then the king said to his servants : Bind him hand and foot,

<p>πύδας καὶ χειρὰς, ἄρατε αὐτόν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.</p>	<p>and take him away, and cast him forth into darkness.</p>
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14: Πολλοὶ γὰρ εἰσὶ κλητοί,      For many are called, but few:  
ὀλίγοι δὲ ἐκλεκτοί.                      are chosen.

"No man can believe in me, save the Father, who has sent me, draw him to himself; and I will quicken him till the last day" (John vi. 44). "Not every one that says unto me, Lord, Lord, shall enter into the kingdom of God; but he that does the will of the Father, who has sent me, and who is in heaven" (Matt. vii. 21).

The Parable of the Marriage of the King's Son is but an expansion of the two texts just quoted. \*The two parables of the Marriage and of the Supper are repeated in Luke. Notwithstanding their many points of resemblance, they are differently applied. This is admitted by all commentators, to whatever school they may belong, though the only lesson they can draw from these parables is that Jews cannot see salvation, whilst the heathen can.

It seems to me that such an idea as this is so banal and childish that, even if it were entertained by Jesus, he would scarcely have given himself the trouble to put it into the form of a parable.

"The master of the house," writes Reuss, "is God; the feast is the bliss enjoyed in the kingdom of God; the invitation to partake of it has been already long given, and at last the moment comes when all is ready. This refers to the proclamation of the gospel, the good news that the kingdom is near at hand, and that all who repent and have faith may enter. The servant sent to

call the guests is Jesus, who first preaches to the Jews, to those who knew the law and the prophets, to the schoolmen, and to the rich."

To the simple reader of the Gospels these parables are explanations of the same idea that is expressed in the Parable of the Talents, in all the other parables, and in the discourses of Christ, and differ from them only in the addition of some fresh details. They, in particular, have a close resemblance to the Parable of the Talents. The new detail introduced into them is that, whilst the earlier parable declares it to be the will of the Father that "nothing should perish of all he has given me," we are here told how "none can come to me, except the Father draw him to himself." The Father draws men to himself, as the king calls all to the supper, and wishes to have as many guests as possible. The Father calls and draws all men to himself. If some seeds fall on the roadside, on a stony soil, or among thorns, others fall on good ground, and bring forth fruit. The Father not only has sown the field, and awaits the time of harvest, but he has prepared happiness for us, and invites us to share it. To some men, however, the affairs with which they are busied seem to be of greater importance, and they do not go to the supper; whilst others, like the servants in the Parable of the Talents who would not acknowledge their king, fall on the king's messengers and slay them.

These men the king destroys, and fills up their places at the supper-table with others who are willing to come.

Intelligence calls us all to itself. Some hear and understand its call, but are reluctant to give themselves to it, and remain as they were, but with the possibility of later finding life. Others openly refuse to recognise

intelligence, and enlist themselves among its enemies, and through their hostility perish. There are also those who become one with intelligence.

This is one of the ideas expressed in the parable, but there is another referring to those who receive and acknowledge intelligence. Some of the guests fulfil the will of the host in accepting the happiness offered them, the wedding-garment. The fulfilment of God's will is here likened to wearing the marriage-robe given by the host, to show us that it is not difficult to fulfil the will of God, and that in its fulfilment consists true happiness. "Come unto me, you that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and gracious: and you shall find peace in your souls. For my yoke is happiness, and my burden is light."

Others did not fulfil the will of their host, and refused the wedding-garment. These he ordered his servants to cast out. Their punishment is the same as that inflicted on those who killed the king's messengers. Only those fulfil his will who make themselves the servants of intelligence. And all who do not fulfil it perish, like those who rose up in enmity against him.

If we turn to the Church for an explanation of the parable, we are astonished at the superficial character of the interpretation it gives, reminding us, as it does, of those edifying discourses in which orthodox preachers are such proficient. The first thing that comes into their head is put forth in all seriousness. John Chrysostom chose to fancy it was intended to teach us that Jews cannot enter the kingdom of God, whilst the heathen are accepted; and he accordingly sticks to his version of the

story, quite forgetting we are expressly told that some refused to come, and that others killed the messengers who came to invite them. "They not only refused," he writes, "but even attacked and slew the king's servants." It is sad to think that these empty and meaningless commentaries on the words of Christ have been the spiritual food of Christians for more than a thousand years.

This is what the Archimandrite Michael has to say on the parable—

"This parable plainly depicts the rejection of the Jews and the call of the Gentiles. The gospel was first of all declared and preached to the Jews, the chosen people; but they, in their blindness, rejected it, and then it was made known to the heathen, who received it. Such is the idea that lies at the bottom of this parable. As to its detailed incidents, these for the most part are introduced to give a lively colouring to the story, and do not contain in themselves any sacred or esoteric meaning.

"*Cal' those who are bidden.*" Consequently, these invited guests had already been bidden, that is, had been told beforehand that the king would on a fixed day give a feast, and that they would be invited to partake of it; and they are now informed by his messengers that the feast is ready, and are prayed to come at once. And, in truth, the Jews had been forewarned by the law and prophets of the coming kingdom of the Messiah, and had been invited to enter it. Now, when this kingdom of the Messiah was already established, the Jews were called by John, who sent all that came to him to be taught by Christ, saying: He it is, who, coming after me, is preferred before me. And Christ Himself also called them, when He said: Come unto Me, you who labour



τὸ γράμμα, καὶ γράψον ὁγδοῖκον- to him: Here is thy bill, write  
τα. eighty.

8: Καὶ ἐπῆνεσεν<sup>1</sup> ὁ κύριος τὸν And his lord approved the  
οἰκονόμον τῆς ἀδικίας,<sup>2</sup> ὅτι φρονίμως steward of unjust riches, in that  
ἐποίησεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου he had acted wisely. For the  
φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ children of this world are wiser  
φωτὸς εἰς τὴν γενεάν τὴν αὐτῶν<sup>3</sup> in their generation than the  
εἰσι. children of light.

1. Ἐπαινεῖν does not mean, *to praise*; but, *to approve* of (1 Cor. xi. 2, 17, 22). "Ὅτι φρονίμως ἐποίησεν shows why he approved of him:—in that he had acted wisely.

2. Τὸν οἰκονόμον τῆς ἀδικίας is generally translated, *the unjust steward*. But this translation is incorrect. Otherwise we should have had the word *ἀδικοῦ*, as indeed we have later in the tenth verse. The words τῆς ἀδικίας refer to τοῦ μαμωνᾶ in the following verse, and the idea conveyed by these words is the same: namely, the man was a steward of unjust riches. It is for this reason I have added the word *riches*.

3. Literally: *in their race*.

Luke xvi. 9: Καὶ γὰρ ὑμῖν λέγω· And I say unto you: Make to  
Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ yourselves friends of the riches of  
μαμωνᾶ τῆς ἀδικίας ἵνα ὅταν ἐκλίπη, unrighteousness, that, when it  
δίζωνται ὑμεῖς εἰς τὰς αἰωνίους fails, you may be received into  
σκηνάς. everlasting homes.

10: Ὁ πιστὸς<sup>1</sup> ἐν ἐλαχίστῳ, καὶ He who acts with faith in a  
ἐν πολλῷ πιστὸς ἐστὶ καὶ ὁ ἐν little thing, will also act with  
ἐλαχίστῳ ἀδικος, καὶ ἐν πολλῷ ἀδικός faith in a great thing. And he  
ἐστίν· who acts in a little thing without  
faith, will also act in a great thing  
without faith.

1. Πιστός has here the meaning of, *with faith*; *believing*; as also in the following passages: "Then he says to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John xx. 27). "When she and they of her household had been baptized, she besought us, saying: If you have judged me to be a believer in the Lord, come into my house, and abide there" (Acts xvi. 15). "Forbidding to marry or to eat meats which God has created to be eaten by believers and by those who know the truth" (1 Tim. iv. 3).

Luke xvi. 11: Εἰ οὖν ἐν τῷ If in unrighteous riches you  
ἀδίκῃ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, act without faith, who will entrust  
τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; true riches to you?

12: Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ And if in another's business  
οὐκ ἐγένεσθε, τὸ ὑμετέρον τίς ὑμῖν you act without faith, who will  
δώσει; give you your own?

13: Οὐδείς οἰκέτης δύναται δυοῖς No servant can serve two  
κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα masters, for he will make no  
μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· account of the one and will  
ἢ ἐνὸς ἀντιζηταί, καὶ τοῦ ἑτέρου seek the favour of the other.  
καταφρονήσει. Οὐ δύνασθε θεῷ δου- You cannot serve both God and  
λεύειν καὶ μαμωνᾷ. in mammon.

Of all the parables, that of the Master and his Steward has always been considered to be the most difficult to understand, and the doctrine it is supposed to teach has been a stumbling-block to not a few. Endless commentaries have been written upon it, but with very little result. But we must once for all, without any glossing, accept the great truth that only the poor and vagrants will find place in the kingdom of God; that propertied

men will not only not be admitted, but cannot even come to the gates of his kingdom, that the very first condition of entrance is the renunciation of all property, since we cannot serve God and mammon any more than we can with one eye look upward to the sky and with the other look down upon the ground. If we only understand this in its plain and natural sense—and Christ has constantly taught it in every possible form and shape—the parable becomes so plain and so clear that it requires no further commentary or explanation.

In the meanwhile let us see what the Archimandrite Michael has to say on the subject—

*“ And I say unto you* Of course, this parable is spoken indifferently to all the hearers and followers of the Lord, but at the same time it is mainly addressed to the publicans, for the correction and due guidance of their lives and conduct. And this is the substance of what the Lord says to them. You publicans may to some extent profit by the example set you by the unjust steward. By making use of his master’s property, he secured to himself friends who receive him under their roofs when he is deprived of his place; and you, if you make your own selfish interests your ruling guide of conduct, if you make an unconscientious use of the talents the Lord has entrusted to your keeping, will sooner or later have to give in account of your misdeeds, which cannot remain unknown to the Omniscient. Is it not well then that you should take precautionary measures lest you remain without roof or shelter in the day of your misfortune, and, whilst the talents are in your hands, use them for the good of your soul, that you may obtain an everlasting home in the heavens? *And*

this is the means by which you can attain that end: employ your wealth to the good of your neighbour, the poor, and the needy. The prudent and calculating steward hit upon an expedient by which, whilst cheating and robbing his master, he none the less secured the end in view, and found friends and shelter when misfortune came upon him. Imitate, then, the prudent wariness of the children of this generation; help your neighbour with your riches, and, as his friends gave a temporary shelter to the unjust steward, the poor whom you aid shall prepare for you a heavenly home.

“*Unrighteous riches*”: literally, the mammon of unrighteousness. Mammon signifies riches, and they are called unrighteous, in the sense in which they are subsequently contrasted with true riches; and the steward himself is called unjust, by reason of his faithless and fraudulent conduct. Riches are a temptation, and serve as a means to false, unjust, and unconscientious acts, as we see from the example of the unjust steward; and are themselves unrighteous, in so far as they lead men to act falsely and unjustly. They are, on the other hand, unrighteous, and therefore deceiving and treacherous, because they hinder us from seeking true spiritual riches, the riches of virtue, riches that endure for ever, and cannot perish. But of these unrighteous riches we can make good use, and through them make to ourselves friends of the poor and needy, who require our help and aid in this world, and who in return can secure to us an everlasting home in the heavens, since such an employment of wealth is a virtue for which a rich reward is laid up in the kingdom of God.”

Reuss interprets the parable in a far more satisfactory

manner. Indeed, his commentary would be perfectly just, if he did not try to explain away the fundamental doctrine of the gospel, that the possession of "wealth involves exclusion from the kingdom of God—

"This man was dishonest in the administration of his master's affairs, and the true interests of his employer suffered greatly at his hands, whilst he used the money to his own profit, or failed to lay it out to advantage. The master is told of this, and bids him give in an account of his stewardship. The steward knows that he will lose his place, for it is impossible to deny his defalcations, and, since he is little inclined to gain his life by manual labour, he must soon see himself deprived of all means of existence.

"It is then he hits upon a plan of providing himself with resources by coming to terms with his master's debtors. And as all his employer's affairs have long been in his hands, there is every promise that his plan will succeed. His employer will not be able to appeal to the courts, since the contracts remitted to him will be the only papers in existence that are binding on the debtors, and these once excused a considerable part of their debt,—fraudulently, it is true, from the creditor's point of view, but by mutual consent and legally, since the steward had full power to act in his name,—would naturally be disposed to render any service they could to the man who had accorded them such favours. The whole gist of the transaction resides in his having assured to himself their good services; only these good services, as the parable is designed to teach us, were to be paid for in kind by other services which he was previously to render them. The master might, as proprietor, be angry at his steward's conduct, but in the parable his conduct is appreciated exclusively from the schemer's point of

view; and thus regarded, it was impossible not to acknowledge that it was a most ingenious plan of meeting threatening eventualities. If the fellow, he said to himself, has neglected my interests, he has well looked after his own. And the clever way in which he has been cheated extorts from him, in spite of himself, an admiration of such a character, that the narrator can with propriety represent him as having commended the unjust steward.

"When we proceed to consider the application made of this parable, we must keep well in mind two things: the meaning of the word *wisely*, and the scope and extent of the comparison made in the eighth verse between the children of this world and the children of light. Wisdom is not a moral quality (Matt. x. 16); it is a mental capacity that enables us to discover and make such use of means at our disposal as to ensure the attainment of our end, and security from all adverse chances. This quality, we are told, the children of this world in general possess to a higher degree than the children of light. The term *children*, a familiar Hebrew figure of speech often employed in the New Testament (Luke x. 6; Mark iii. 17; Eph. ii. 2), serves to restrict the signification of the qualifying adjective. The children of this world are, then, the worldlings, they who occupy themselves mainly or exclusively with the material interests of life; the children of light (John xii. 36; 1 Thess. v. 5; Eph. v. 8) are they who, illumined by the spirit of God, direct their minds and activity to heaven, and the bliss laid up for them in heaven. But experience teaches us that the former have more cunning and tact than the latter, by which we merely wish to say that they show a greater knowledge of the conditions of success in anything they undertake.

"In its special application to money, the parable teaches that the former understand to make it serve their ends, that they know how to arrange their affairs, whilst the latter do not manage theirs so well, and do not derive from the means at their disposal all the advantages they might realise in their own preconceived interest. The parenthetical words, *in their generation*, which the speaker evidently regards as being more applicable to the children of this world than to the children of light, are the direct outcome of the parable itself. The steward chooses men of the same temperament as himself to do business with, men who know how to secure their own profit, whilst aiding him in promoting his own interests.

"It is, then, to be understood that if in his turn Jesus, by employing the words of the master, *and I say unto you*, presents the steward as a kind of example to us, these words imply no intention of passing a moral judgment on the man, any more than on another occasion he intended to morally sanction the conduct of the judge, who did his duty towards the widow because she wearied him by her continual coming (Luke xviii. 5); or the individual who obliged his friend only because of his importunity (Luke xi. 8). We may learn something, and even much, from those who in many respects do not walk in the straight path. If, for example, these men take measures for the future, and with the sorry means at their disposal provide against cruel eventualities, is there not still greater reason that we should act like them, only with purer and more disinterested aims, and with a nobler and more exalted end in view?

"Now, the future for which the steward worked was the day when he might find a home in the houses of his

master's creditors; for the disciples of Christ, the children of light, it is the prospect of dwelling in everlasting homes. We have, then, to examine these two other points in the comparison, the friends and mammon.

"It is perhaps only natural that most commentators should have understood this term *friends* to represent those in promoting whose good a man has employed his fortune. But this interpretation is not altogether free from objection. Moreover, Jesus says, as if it were a thing not admitting of doubt, that the men to whom good has been done die before their benefactors, so that they may receive them into the kingdom of the blessed, when in their turn these depart to their everlasting homes. But it may be asked, whether mere men can assure to their fellow-creatures a place in the kingdom of heaven in the way that the debtors in the parable gave a home to the steward? We are therefore more inclined to believe that by the word *friends* is to be understood the personages or powers that dispose of these places. The plural form, which has led some commentators to think the word refers to the angels, need present no great difficulty, since it is, after all, the form most suitable to a parabolic narrative. The friendship we are taught to win by a proper use of the goods of this world is the friendship of God (Luke xix. 17); or, if we need any further justification of the use of the plural, the words used by Christ on another occasion (Matt. xxv. 34) at once occur to the mind in explanation of its use.

"This question is somewhat complicated by a very curious variation in the reading of the text. The ordinary reading is, *when you fail*, that is, *when you die*; but in many of the older copies we find a reading less easy to understand, and therefore worthy of considera-



tion: *when it (mammon) fails you, that is, when you have no more of it.* This reading harmonises with the general tenor of the parable: the steward makes to "himself" friends against the hour when his resources shall fail him; and the disciple of Christ must do the same against the time when material riches can no longer avail him (Matt. vi. 20; Luke xii. 33).

"We have now come to the concluding sentence in the ninth verse, the most difficult portion of the whole parable, and one that has always been a puzzle to commentators. The object with which we are counselled to make friends is *the mammon of unrighteousness*. It is scarcely necessary to say that the word *mammon*, which we have kept in common with the evangelist, signifies riches, wealth, money we have amassed. Nor does the genitive form, *of unrighteousness*, an idiom peculiar to the Hebrew language, present any difficulty, and it must be translated by the adjective, *unrighteous*. In Luke xviii. 6 the judge of injustice is used in the sense of the unjust judge, just as in this parable we have the expression, steward of injustice (ver. 8), and in the eleventh verse the adjective replaces the genitive occurring in the verse now under consideration. But what is meant by the phrase, *unjust riches*? If we take the adjective in its ordinary meaning, we may apply it to a possession dishonestly obtained, though, strictly speaking, the word *unjust* applies rather to the person who *acts* contrary to justice, which is a very different thing. But can we suppose that Jesus intended to imply that his disciples had ill-acquired possessions? And if this were true of some of them, why did he not simply bid them restore their ill-gotten possessions to their rightful owners? Or does he mean that, such restoration not

being in every case possible, by using their ill-acquired money in works of charity, they could efface the original wrong, so that their *friends* in heaven would no longer count it a sin against them? Moreover, was the steward in the parable *unjust*, as he is called in our German Bible? He failed in his duty, he deceived his employer, he was *infidèle*, as the French version well translates the word. Lastly, it should be remarked that in the eleventh verse *true riches* are spoken of in direct opposition to what has previously been designated *the mammon of unrighteousness*. The word *true* enables us to see very clearly that the previous adjective has been incorrectly translated. And in the tenth verse the adjective *faithful* is used in opposition to the earlier adjective, *unjust*, which would seem to justify the replacement of the word *unjust* by *unfaithful*.

“For these different reasons many have been led to translate the word in the Greek text by the adjective *unfaithful*. The word is in everyway applicable to the steward: and unfaithful riches can only signify riches that deceive their possessor, in that they are not certain or sure. For they may be taken away from him, or may be lost in a hundred different ways; and, in any case, they do not follow him into the next world, and must be left behind. Passages are to be found in rabbinical literature where the word is used in this sense. At first sight this second interpretation strikes us as being very preferable to the first; but on further consideration it is equally open to criticism. We may call both the steward and his money unfaithful, but we shall use the word in two different senses. The steward has positively and wickedly deceived his master; the money has only by accident failed, or betrayed its owner. This difference in mean-

this relation; and the third brings out this important element, that heavenly riches are destined to become a real possession, whilst earthly riches, even under the most favourable circumstances, are never more than a trust and a loan."

The result of all this commentary is a contradiction of Christ's teaching. The commentator's reluctance to acknowledge that property is an evil, renders it impossible for him to give any clear meaning to the parable. This is also the reason why he indulges in so many saving clauses. "Money is an evil so long as it is an end; it can become a good when it is employed as a means." And we are even told that a man can be "faithful in respect to evil riches (*la richesse mauvaise*)."

But nowhere is it said that money can be a good; the very opposite is everywhere and always said; riches are called unrighteous, and to be faithful in respect to unrighteousness is to free one's self from unrighteousness and to cast it off. The consequence of this shilly-shally interpretation of the parable is not only a want of clearness in the explanation, but a degrading and imperfect comprehension of a parable which in truth has a deep and profound meaning, and is in entire harmony with the whole teaching of Christ.

The meaning of the parable, if we confine ourselves to what is said in the Gospel, is very plain. A certain man, to guarantee his comforts in life, fraudulently makes over to others property that does not in reality belong to him. Thanks to his cunning employment of this pretended wealth, wealth belonging to another, the man secures his future fortune; that is, he fraudulently disposes of the wealth of another, and in return receives real, current

money. Jesus then says: "Do you the same that you may obtain life; cast away your pretended wealth, the life of the flesh, with all its seeming and apparant wants and requirements. If you do not give up and cast away this fictitious wealth, how can you receive true life, which is not within your control and jurisdiction? Abandon, therefore, your wealth, that you may obtain life."

This parable is an exposition, put in a new and different light, of the Parable of the Supper, which, as we have seen, is immediately followed by that of the Wedding-Feast. And now we have the story of the steward, which in idea and thought is most closely connected with the two foregoing parables.

#### VIII. PARABLE OF DIVES AND LAZARUS

Luke xvi. 14: "Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ ἐξεμυκτήριζον αὐτόν." Now when the Pharisees, who were lovers of money, heard these sayings, they began to deride and to laugh at him.

15: Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέλυγμα ἐνώπιον τοῦ θεοῦ ἐστίν." And he said unto them: You justify yourselves before men; but God knows the secrets of your heart: and that which men highly esteem is like spued out matter in the sight of God.

16: Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ ἐκαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται." The law and the prophets were until John, but since that time the kingdom of God is proclaimed, and every man enters into it by force.

19: "Ἀνὴρ ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσινον." There once lived a rich man, who was clothed in silk and vel-

σον, εὐφραίνόμενος καθ' ἡμέραν λαμπρώς.

20 : Πτωχὸς δὲ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκαρμένος.

21 : Καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ<sup>1</sup> οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ.

22 : Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

1. The words ἀλλὰ καὶ give us to understand that Lazarus could not eat even the leavings from the rich man's table; for the dogs would come, devour all, gnaw the bones quite clean, and then lick the beggar-vagrant's sores.

Luke xvi. 23 : Καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις,<sup>1</sup> ὤρᾳ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

24 : Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ δάκτυλον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνώμαι ἐν τῇ φλογὶ ταύτῃ.

vet, and fared sumptuously and made merry every day.

And there was a certain beggar named Lazarus. And Lazarus lay covered with sores at the rich man's gate.

And Lazarus would fain have eaten of the leavings from the rich man's table, but the dogs came and licked his sores.

And the beggar died, and angels carried him up to Abraham. The rich man also died, and was buried.

And in hell he lifted up his eyes, and saw afar off Abraham, and together with him Lazarus.

And the rich man cried out and said : Father Abraham, have pity on me, send hither Lazarus, that he may dip his finger in water and give me a drop to cool my tongue withal, for I am burning in this fire.

25. Εἶπε δὲ Ἀβραάμ Τικνον, μνησθήτι ὅτι ἀπελαβεις σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λαζάρου ἐμὴς τὰ κακὰ νυν δὲ ὁδὲ ταρασσέσθαι, σὺ δὲ οὐ δύνασαι

And Abraham said Son, remember that in thy lifetime thou receivedst as much good as Lazarus received bad fortune Him they have called hither, and thou art tormented

26. Καὶ ἐπὶ πᾶσι τοῖτοι, μετὰ τὸν ἥμῶν καὶ ὑμῶν χάσμα μέγα ἐστὶν ῥηγνύται, ὅπως οἱ θέλοντες διαβῇ αὐτοῖς ἐν τῷ τῶν ὑμῶν, μὴ δύναται· καὶ οἱ ἐκεῖ ἐν τῶν, ἵνα διαβῇ αὐτοῖς

And beside all this, a great gulf lies between you and us so that if any one would pass hence from us to you he cannot

27. Εἶπε δὲ Γωττωουνος πατήρ Ἰνα πεμψῇς αὐτοὺς εἰς τὸν οἶκον τοῦ πατρὸς μου

And the rich man said I pray thee father, send Lazarus to my house

28. Ἐγὼ γὰρ πεντε ἀδελφῶν ὅπως διαμαρτυρηταὶ αὐτοὶ, ἵνα μὴ καὶ αὐτοὶ ἐλθῶσιν εἰς τὸν τόπον τοῦ τῶν τῆς βασανου

For I have five brother Let him tell them, lest they too fall into this place of torture

29. Λεγὼν αὐτῷ Ἀβραάμ Γχουσι Μωσῆς καὶ τοὺς προφῆτας ἀκούσατε αὐτοὺς

And Abraham said unto him Behold they have Moses and teachers, let them hear them

30. Οὐ δὲ εἶπεν ὁ χλῆς πατήρ Ἀβραάμ ἀλλὰ καὶ τίς ἀπὸ νεκρῶν πορεύσθαι πρὸς αὐτοὺς, μετανοήσουσι

And he said Nay, father Abraham, but if one went unto them from the dead, they will change their mode of life

31. Εἶπε δὲ αὐτῷ Γί Μωσῆς καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πείσθουσιν

And Abraham said unto him If they hear not Moses and the prophet, though one rise and went unto them from the dead, they will not listen to him

1. These words are wanting in many copies

## IX. MEANING OF THE PARABLE OF DIVES AND LAZARUS

The parable, or rather fable, of Dives and Lazarus, coming as it does immediately after the Parable of the Steward, explains that the poor are blessed, because they will obtain true felicity, and that the rich are unblessed, because they have received all they sought for; and inasmuch as this evangelical truth is virtually denied by the Churches, this fable, like the Parable of the Steward, has always been a stumbling-block to orthodox commentators.

This is the Church's lisping interpretation as given by the Archimandrite Michael:—

“All these details serve to picture the luxury of the rich man and the poverty of Lazarus; but we must understand that this rich man sinned in having no sympathy for the poor man, did not trouble himself to alleviate or attend to his heavy sufferings, but lived only for himself and the gratification of his own desires. It does not appear from the parable that he was miserly, but simply without pity for the poor, and heartless.

“*And he was carried by angels*’: that is, his soul was carried up to heaven by angels. It was a generally accepted belief among the Jews that the souls of the righteous are carried to heaven by angels; and the Lord here countenances this belief. We shall err if we look upon this simply as a figurative expression, and we are to take these words in their literal signification. If angels are ministering spirits, sent to serve those who wish to inherit salvation, and whose mission it is to watch over men in their earthly lives, it is impossible to suppose that they abandon us in the fatal hour of death.

*'Into Abraham's bosom'*: that is, into the kingdom of heaven. This figure of speech is derived from the Eastern custom of reclining at feasts; and to recline on the bosom of another was a sign of the closest friendship. As the Jews believed Abraham to be the friend of God, when it is said that Lazarus reclined on the bosom of Abraham, we are to understand that Lazarus was counted worthy of bliss in the heavenly kingdom.

*"'And was buried.'* This is not said of the poor man, and we can conceive that his burial was unattended with any ceremony, and would therefore not be considered worthy of record. The burial of the rich man was accompanied with great pomp, and is expressly recorded to show that not only in his life but also in his death, the rich man enjoyed every luxury and honour this world can afford. After death their relative positions are completely changed—the poor man is in the bosom of Abraham, the rich man is in hell suffering torments. In this parable hell is presented under the following conditions:—Firstly, it is a place separated from the place reserved for the just. Secondly, it is a place of torment. Thirdly, it is separated by an enormous gulf from the habitations of the souls of the righteous. Fourthly, its torments are excessive.

*"'He saw Abraham afar off.'* The torments of the rich man are, of course, thereby augmented; but, at the same time, the sight inspires the wretched man with a faint hope that his sufferings may be alleviated. Thus the spiritual contemplation of the bliss enjoyed by the just, without doubt, augments the agony of sinners in hell, and, it may be, awakens in them a hope, however vain, of a remission of their pains.

*"'Have mercy on me':* have pity on my sufferings, and



alleviate them. He prays Abraham to send to his help Lazarus, the same poor beggar that during his life on earth lay at the rich man's gate in the hope of feeding on the crumbs that fell from his table. This complete reversal in the position they occupy towards each other cannot but strike us, and must particularly have struck the rich Pharisees who mocked and laughed at Christ's teaching on the right use of riches.

“*Dip the tip of his finger.*” From these words we learn that with the gourmand, the tongue, the organ of gourmandism, is punished. His tongue has become parched from the excessive heat around him, and he beseeches Abraham to bid Lazarus relieve his sufferings, however slightly. Fire is here the symbol of torment,—a figure of speech probably taken from the punishments by fire, to which the ancients were so fond of resorting.

“*Son*”: in allusion to the belief of the Jews in their right, as sons of Abraham, to inherit the kingdom of the Messiah; an allusion that would still more embitter the rich man's sufferings.

“*Receivedst thy good things*”: all the happiness, all the pleasures, and all the joys of this world, which riches can procure to a man.

“*But Lazarus evil things*”: poverty, neglect, and bodily sufferings.

“*He is comforted, and thou art tormented.*” These words, taken literally, represent Lazarus as being in bliss only because he had suffered on earth, as the rich man is now tormented only because he had enjoyed the fullest prosperity during his earthly life. But, without doubt, we must suppose that Lazarus in the midst of his poverty was a just man, and that the rich man was unjust and vicious, and did not care to make a proper use of his wealth.

“*A great gulf is fixed.*” There is no doubt that, in the literal sense of these words, the place where sinners are punished is widely separated from the homes of the just. But we may also understand the words to mean a moral gulf, the spiritual condition of the good and wicked, in consequence of which the good cannot become wicked, or the wicked become good. The teaching of the Church goes further than this, and we are taught that he who dies repentant, but has not been able to perfect himself in repentance, may, through the prayers of the faithful, be permitted to pass from the state of suffering to the state of bliss.”

The following is the commentary made by Reuss on this parable of the rich and poor man:—

“Viewed from a strictly ethical point, this parable must be pronounced to be in many respects faulty. Thus in the twenty-fifth verse we have this cold, feelingless rejoinder to the rich man’s cry for mercy: Thou art tormented *because* thou hast had thy share of good things on earth; and he, having had his share of evil things on earth, is *therefore* now consoled. Future remuneration is thus baldly represented as simply a material compensation, and moral desert counts for nothing. It is true we may condemn the rich man, as homilists never fail to do, for his want of pity in letting the beggar die of starvation at his very gate, and we support this view by a reference to what Dives says after he has seen the error of his ways. But it is impossible to deny that, according to the text as it has come down to us, the only virtue attributed to Lazarus is his extreme poverty. Not a word is said to lead us to suppose that this poverty was the result of any fault of his own, as is the case

nine times out of ten in the actual world; nor is mention made of any moral virtues he exhibited in his life of poverty. No reason grounded on his moral fitness is assigned for his admittance into paradise; and commentators are obliged to fill up the story in order to get over this difficulty. We are thus forced to conclude that, in the opinion of Jesus, poverty in itself is a virtue, and wealth in itself is a sin. Nor would it be difficult to quote other passages from the Gospels in support of such a conclusion. But, at the same time, this does not seem to us to give a sufficiently satisfactory explanation of the parable.

"The difficulty, then, is exactly the same as the one we were confronted with in the preceding parable. It is therefore necessary to insist on the fact that Jesus is not here inculcating the truth we are generally inclined to associate with this parable, the doctrine of rewards, but a quite different truth that we are too disposed to overlook—the necessity of preparing in time, whilst still surrounded with riches, for the life beyond the tomb. It is the rich man, as a type of his class, who in the parable occupies the foreground; Lazarus is a mere figure that fills up the picture, and serves to bring out into relief the principal portrait. The individual Dives is of no more importance in the story than his five brothers. But man in general, so far as preparation for the future is concerned, has received all the instruction he can need. He has Moses and the prophets; and if he will not learn from them, neither will he listen though one should rise from the dead to teach him. Christ knew by experience that even miracles can never succeed in convincing an obstinate disbeliever. You are rich—use your riches, not alone for your own pleasures

but for the general good; the needy are lying at your very gates. That the needy you help should be all equally deserving is a thing of secondary importance. In our days, a principle like this is of far greater significance, and far more fruitful than in former times; individual charity is most often sterile, being no longer the only means of exercising charity. It is, moreover, the only parable in which a fictitious character is designated by a proper name. And this has led some commentators to suppose that we have here no invented story, but a true history."

The conscientiousness of Reuss, and at the same time the absurdity of his commentary, throw a remarkable light on the real meaning of the parable. With an excess of simplicity he complains: "The difficulty is . . ."; but he might have added that he created exactly the same kind of difficulty when speaking of the Sermon on the Mount, as well as in many other parts of his work. He is dumbfounded at the words: "because thou hast received thy share of good things on earth." But the very same thing is said in the Sermon on the Mount, and we are thus compelled to acknowledge that in the Gospels poverty is counted a virtue. "But it is impossible to deny that, according to the text as it has come down to us, the only virtue attributed to Lazarus is his extreme poverty." And therefore "we are compelled to suppose that, in the opinion of Jesus, poverty in itself is a virtue, and wealth in itself is a sin." Phrases like these can only provoke a smile of pity.

The whole teaching of Jesus consists in this, that no man can exhibit his faith in the teaching of Jesus Christ otherwise than by a complete renunciation of worldly

goods. But though this forms the whole of his teaching, commentators are shocked and surprised when they find Jesus pronouncing poverty to be an advantage, and riches to be a disadvantage.

The spiritual meaning of the parable is that the period of life is given us that we may set up within us the son of man, and renounce our life of the flesh, in order that we may obtain true life. Death comes, and by death man is deprived of the power to do this. Christ, with mocking sternness, insists on the idea that when death comes and life is at an end, all our earthly possessions prove to be of no use to us, and the possibility of recovering true life is then for ever taken from us. And he is careful to add that it is mere folly to seek outside ourselves a proof of the insufficiency of earthly life, for it is patent to every man that the dead cannot return to tell us what is their condition after death, as the rich man in the parable desired.

The practical meaning of the parable is the same; but it teaches us what we must do to obtain true life. We must renounce the life of the flesh; but only he is able to do this who does not keep his riches for himself so long as there are poor and cold who need his help. To renounce the life of the flesh, we must first of all renounce property; and he who does not renounce it, can never obtain life.

The whole parable is remarkable for the bitter irony of its tone. Its concluding remark, that if the dead arose from their graves they would not be listened to or believed, is an allusion to the legend of Christ's resurrection.

X. THE TWO GREAT COMMANDMENTS

Matt. xxii. 35 : Καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων<sup>1</sup> | And one of the lawyers, tempting him, asked him, and said :

36 : Διδάσκαλε, ποία ἐντολὴ μέγαλη ἐν τῷ νόμῳ ; | Teacher, which is the greatest commandment in the law ?

1. This conversation with one of the lawyers should be placed before the discourse with the rich youth. We must bear in mind that, according to the law of Moses, as the lawyers understood it, and as we understand it, no one can say that to love God and to love one's neighbour is the first and greatest commandment. And "thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength" (Deut. vi. 5). "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord" (Lev. xix. 18). In the law we have a number of rules and instructions, any two of which it is possible to choose; that is, we can say a thousand different things with the help of the words of the law. Consequently, that love of the Lord and love of one's neighbour are the two great commandments, is an idea, not of Moses, but of Jesus; and the lawyer, when he agrees with this, and repeats these commandments, repeats only what Jesus has just previously said. In the discourse with the rich youth, Jesus, when enumerating the commandments to be observed, ends the list with this command, love thy neighbour, as being the sum and completion of them all, and in so doing, repeats what is already said here. And

therefore this conversation, the rules which Jesus laid down, should precede it.

Matt. xxii. 37: 'Ο δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀγαπήσεις Κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.<sup>1</sup>

38: Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή.

39: Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

40: Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.<sup>2</sup>

Mark xii. 32: Καὶ εἶπεν ὁ γραμματεὺς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστὶ θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·

33: Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεόν ἐστι πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.<sup>3</sup>

34: Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ.

And Jesus said to him: Love the Lord thy God with all thy heart, with all thy soul, and with all thy strength.

This is the first great commandment.

The second is like unto it: Love thy neighbour as thou lovest thyself.

In these two commandments is all the law and prophets.

And the lawyer said to him: Thou hast well said, teacher, that he is one, and there is none other but he:

And to love him with all the heart, with all the mind, with all the soul, and with all the strength, and to love one's neighbour as one's self, is more important than all outward services.

And Jesus looked upon him and said to him: Thou art not far from the kingdom of God.

1. In Deuteronomy, whence this passage is quoted

we do not find "and with all thy mind," and I have omitted these words

After having given the people of Israel this law, Moses goes on to say "These words which I command you shall be in your heart and you shall teach them to your children and you shall talk of them, when you sit in your house and when you walk by the way, and when you lie down, and when you rise up And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes" The commandment, therefore does not enjoin the love of God in words, but enjoins us to love him so that we fulfil his will And his will is set forth in the second great commandment Love thy neighbour This, then is Christ's answer to the lawyer's question as to which is the great commandment 'Worship God in such a way that thou lovest thy neighbour as thyself

2 Literally on these commandments hang or depend, the law and the prophets

3 The words *και των θυσιων*, which are quite unnecessary in this passage, are wanting in many copies

# XI THE RICH MAN AND HIS WEALTH

<p>Mark x 17 <i>και κριεν αυτου αυτου εις οδον προσδραμων ις και γονυπετησας αυτον ηρωτα αυτον Διδασκαλε αγαθε τι ποιησω ινα ωην αιωνιον κληρονομησω,</i></p>	<p>Now it once happened that a certain ruler came up to Jesus and, falling on his face, asked him, "Lord, I must tell me what good must I do that I may have life without end?"</p>
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18 'Ο δε Ιησους ειπεν αυτω Τι And Jesus said to him Why



με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ ὁ θεός.

dost thou speak of blessedness? None is truly blessed, save God alone.

Matt. xix. 17: Εἰ δὲ θέλεις ἐισελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.

If thou wilt have life, keep the commandments.

18: Λέγει αὐτῷ Ἰησοῦς; Ὁ δὲ Ἰησοῦς εἶπε· Τό· Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις·

And he said unto him: Which? And Jesus said: Do not kill; Do not commit fornication; Do not steal; Do not bear false witness;

19: Τίμα τὸν πατέρα<sup>3</sup> σου καὶ τὴν μητέρα<sup>4</sup> καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Honour the Father, and love thy neighbour as thyself.

1. *Ἀγαθός* in this place cannot signify *morally good*, *virtuous*, or *beneficent*, because from the nature of the answer it is plain that Jesus does not disclaim these qualities, but he points out to the youth that neither he nor his disciples are prosperous, that is, they do not share in or pretend to give earthly happiness to those who accept their teaching; but, on the contrary, the disciples of Christ are more exposed than other people to the misfortunes of life. The employment of *ἀγαθός* in the sense of *happy*, *prosperous*, is not peculiar to this place. Thus we read: "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Pet. iii. 10). *Ἀγαθός* signifies *happy*, *prosperous*, without any distinction between happiness conferred on others and happiness experienced by one's self, that is, *beneficence* and *happiness in contentment*. The youth asks about welfare, happiness in general; how can he gain felicity, happiness, contentment. And Jesus

says : God alone is happy, that is, fully content, And happiness, understanding by the word all that is pleasant to us, we cannot obtain, but life we can obtain

2. Jesus here does not speak of life without end, but simply of life.

3. In many copies we have *πατέρα τὸν ἐν τοῖς οὐρανοῖς*, and this reading seem to me to be preferable to the ordinary *τὸν*, since, in my opinion, the words, "honour thy Father," refer to God the Father.

4. The words *καὶ τὴν μητέρα* are wanting in many copies. They are probably an interpolation. If so, this verse is a repetition of the two great commandments Christ gave to the lawyer. "Worship God, and love thy neighbour." This supposition is confirmed by the fact that the commandments do not all do not commit fornication, do not steal, do not bear false witness, are here placed in the same order as in the books of Moses; but the commandment, honour thy father and mother, is put in its wrong place, and comes last. I imagine that Jesus enunciates the four commandments to show that he does not deny or wish to abolish these Mosaic laws, but supplements them by his own great commandment, of which he had previously declared "In it is all the law and the prophets." He says "The commandments given by Moses, and this last one, in which all the others are included, Love God and love thy neighbour,—dost thou keep and observe them?"

<p>Matt 23 20 Ἀγρεύει αὐτὸν ὁ νεανίας· Πάντα ταῦτα ἐφύλαξα, μὴν ἐκ νεότητος μου· τί ἐτι ὑστερῶ,</p>	<p>And the ruler said, All this I have observed from my youth. What is there I have not yet done?</p>
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Mark x 21 Ο δὲ Ἰησοῦς,  
ἐμβλεψάς αὐτῷ, ἤγαπήσεν αὐτὸν  
καὶ εἶπεν αὐτῷ Ἰ. σοὶ οὐτερεῖ<sup>1</sup>

And Jesus looked upon him,  
smiled, and said One thing thou  
hast not yet done

Matt xiv 21 Γίθλι τέλειος  
εἶναι, ὑπάγε πώλῃσιν που τὰ ὑπάσ  
χόντα καὶ δοτω/ι καὶ ἐξέλθεις  
θησαυροὺν ἐν οὐρανῷ καὶ ὁ υἱὸς ἀπο  
λουθί μοι

If thou wilt keep the whole  
law, go, sell all that thou hast,  
and divide it among the poor, and  
thou shalt have treasure in God:  
then come hither, and follow me.

1 There is a ring of irony in the words, "There is yet one thing thou hast not done" Jesus repeats the youth's own words, and says "There is yet one little thing thou hast not done, if thou wouldst keep these commandments."

Mark x 22 Ο δὲ στεγνασά  
ἐστὶ τῷ λόγῳ, ἀπῆλθεν ἡντοῦ μο  
ἔν γὰρ ἔχων γνηματὰ πολλὰ

And the man was grieved at  
the saying, and went away, for  
he had great possessions

23 Καὶ πάλιν φησὶν ὁ Ἰησοῦς  
λέγει τοι μαθῆναι αὐτὸν ἰδοὺ  
δυσκόλῳ,<sup>1</sup> οἱ τὰ κληματα ἔχοντες  
εἰς τὴν βασιλείαν τοῦ θ. οὐ εἰσέλθου  
σονται,

And Jesus, when he saw how  
grieved he was, looked around  
him and said You see, how  
unnatural it is for a man who  
has possessions to enter into the  
kingdom of God

24 Οἱ δὲ μαθηταὶ ἐθαμβοῦντο  
ἐπὶ τοῖς λόγοις αὐτοῦ Ο δὲ Ἰησοῦς  
πάλιν ἀποκριθὲς λέγει αὐτοῖς  
Τέκνα, πῶς δύσκολον ἐστὶ τοῦ  
τέτ. ἰδοὺ ἔστι οἱ κληματα εἰς τὴν  
βασιλείαν τοῦ θ. οὐ εἰσέλθου

And the disciples were dis  
mayed at the words And Jesus  
turned towards them and said  
Ye, children of men I say unto  
you How unnatural it is for a  
man who has possessions to enter  
into the kingdom of God

1 *Δυσκόλως*, literally signifies, *discontentedly taking nourishment*, and is generally used in the sense of *inconveniently, unnaturally, incongruously* This saying expresses the same doctrine that Christ had already taught

in his Sermon on the Mount, when he declared that we cannot serve two masters, God and mammon.

Mark x. 25. Εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλίας τῆς ραφίδος διελθεῖν, ἢ πλουσίον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

26: Οἱ ἄλλοι περισσῶς ἐξ-πληροῦντο, λέγοντες πρὸς αὐτοὺς Καὶ τί δύναται σωθῆναι, And they were still more dismayed, and said one to another: Who then can preserve his life?

27: Ἐμβῆναι δ' αὐτοὶ, ο ἱστοῦ λέγει· Παρὰ<sup>1</sup> ἀνθρώποις, ἀδύνατον, ἀλλ' οὐ παρὰ τῷ θεῷ παν-α γὰρ δυνατόν ἐστι παρὰ τῷ θεῷ. And Jesus looked upon them and said In the opinion of men, it is impossible, but with God all is possible.

1. *Παρά* with a dative case has the sense of dependence on the judgment or opinion of another (1 Pet. ii. 20; Rom. ii. 13; Gal. iii. 11). And this meaning comes out most clearly when *παρά* is used in connection with the word *θεῷ*, to be within the power, to be possible. To Christ's disciples life under such hard conditions seemed impossible, but Jesus bids them know that, though judging after man's way it is indeed impossible, according to the ways of God it is possible.

In this passage we are told how a rich young man came to Jesus and said: "Thou art a teacher of happiness and bliss; tell me I pray thee, what is the happiness and what is the bliss thou teachest?"

Jesus answered, "I teach neither bliss nor happiness; nor God the Father alone has full bliss and happiness. But I teach life, and how men can obtain life. And to obtain life we must observe the commandments: and they

are these, Do not kill; do not commit fornication; do not steal; do not bear false witness. But beside these old commandments, there is one other: Honour the Lord thy God in such a way that thou lovest thy neighbour as thyself."

The rich man rejoined: "All these commandments I have observed." To which Jesus replied: "If thou hadst truly kept these two last commandments, or even but the last, thou wouldst not have great possessions. If thou hadst really observed the commandment enjoining love to thy neighbour, love for him as great as the love thou hast for thyself, thou wouldst have nothing of thine own: thou wouldst have given away all to those who have nothing. If thou wilt obey this commandment, go, and divide whatsoever thou hast among the poor."

The young ruler, on hearing these words, looked vexed, and went away. Then Jesus said to his disciples: "You see how true what I told you is, that the kingdom of God belongs to the poor, and that you cannot serve both God and mammon. It is impossible for a man who has possessions of his own to enter the kingdom of God."

The disciples were in their turn dismayed at this saying. But further he said to them: "He who has riches cannot enter into the kingdom of God; and it is easier for a camel to go through the eye of a needle, than for a man who has riches to enter into the kingdom of God." At this they were still more perplexed, and exclaimed: "How can this be?" And he answered and said: "After man's judgment it is impossible, but if we judge by the spirit and according to God's ways, it is not only possible, but it cannot be otherwise."

It would seem that none of the sayings of Christ has

given so much trouble to the commentators as this. For example, the Archimandrite Michael writes as follows :—

“*If thou wilt be perfect*’ : that is, one who has done all that is necessary to make himself worthy of everlasting life, so that there is nothing that can hinder him from obtaining it.

“*Go, and sell that thou hast.*’ The young man had just boasted that he had kept all the commandments of the law. But the law enjoined that he should love his neighbour as himself, and that he should love God above all things. And Jesus tells him that, if he really has, or only wishes to have, such love, and if he loves God and his neighbour as the law requires, he must consecrate to God and his neighbour both himself and all that he possesses, and consequently his riches. Sell that thou hast, and give to the poor, and come and follow Me.

“*Follow me*’ : be one of My disciples.

“*And thou shalt have treasure in heaven.*’ This is the reward for such a sacrifice. Jesus bids the young man renounce his wealth ; but at the same time shows that in so doing he will be no loser, for there shall be given to him new riches surpassing those He commands him to divide among the poor, as much as, or even more than, the heavens excel the earth. He, moreover, calls this full reward a treasure ; and when He adds that it is the only one treasure of which none can rob him, He speaks of it, so far as it can be so represented, after the fashion of men. And thus it is not enough to despise wealth, but we must use it to the benefit of the poor and needy ; and in all things follow Christ, fulfil all His commandments, and be ready for His sake to suffer, if necessary, even death. This command, divide thy possessions among the poor, is given conditionally : if thou wilt be

perfect. What we have already said concerning celibacy applies equally to this commandment. it is a counsel of perfection. He that is able to receive it, let him receive it.

*"A rich man shall hardly enter."* It is not riches that Christ so emphatically condemns, but those who make wealth their idol. Riches in themselves are not a danger in the work of moral perfection and salvation, but the danger is in the temptations and hindrances they put in the way of sinful man, preventing him from fulfilling the will of God and the requirements of the law.

*"It is easier for a camel"* This was a common saying or proverb among the Jews, and is still in use with the Arabs. When they wish to imply that a thing is quite impossible or extremely difficult, they are accustomed to say that it would be easier for a camel, or an elephant, to go through the eye of a needle. Some commentators understand by the word camel, not the animal, but a thick cable used by seamen when they cast anchor to steady the ship. In whatever sense we choose to understand them we must, of course, not take the words of Christ literally. He employs this figure of speech only to show that He is speaking of a thing that is difficult and all but impossible. But why should Jesus tell His disciples, who were poor men, and had nothing of their own, how difficult it is for the rich to enter into the kingdom of heaven? To teach them not to be ashamed of their poverty, and to justify in their eyes the rule He had already given them, that they should take nothing with them when they went forth to preach the gospel.

*"Who then can be saved?"* If it be really so difficult for the rich, who have so many means and opportunities of doing good, to be saved, who then can hope to see

salvation? The disciples argue from the greater to the less. Or it may be that they said among themselves: If it be so hard for a rich man to be saved, what hope of salvation is there for us who are poor and weak?

“*Beheld them.*” This is also recorded by Mark as a special characteristic of the way in which Jesus answered His disciples on this occasion. He beheld them with a look of love and tenderness. He quieted their agitated minds with a look that dispelled all their doubts; for this is what the evangelist wishes us to understand, when he says that Jesus beheld them.

“*With man this is impossible.*” For men, with their limited powers and strength, it is impossible that the rich man should be saved; men are powerless to effect this, but God is omnipotent, and for Him nothing is impossible. His saving grace is strong enough to do that which man cannot do, to make the impossible possible. But in what way can the impossible become possible? We must renounce our riches, divide them among the poor, and abandon all vain desires of the flesh. For these words of Christ teach that we must not attribute the salvation of men exclusively to God, but at the same time they point out, as what follows clearly shows, the difficulty men must experience in working out their salvation.”

And this is what Reuss tells us—

“The story of the rich man is in all essential points the same in the three evangelists, and whatever differences there are do but touch certain details of no great importance. Nevertheless, these differences are sufficient to enable us to see that each Gospel is in its authorship completely independent of the other two. According to



Matthew, the hero of the narrative is a young man, whilst Luke represents him as being the ruler of a synagogue, or a magistrate. And the two versions can, of course, be reconciled without much difficulty. The question he puts to Jesus would seem to have been inspired by a praiseworthy motive unless, indeed, we gratuitously suppose that he came expecting to be told that he had kept all the commandments, and therefore nothing else could be required of him. He was not conscious of being guilty of any vice, or of having committed any grave offence, but he felt that something above and beyond the ordinary righteousness of men was necessary to those who aspired after everlasting bliss, and, imagining that entrance into the kingdom of God depended on the fulfilment of a certain number of laws, he wished to learn what was still lacking in his mode of life and conduct. He approaches Jesus with all due reverence, and addresses him with a salutation of loving homage, My good Master !

"It is when the young man, apparently without any mental reservation, salutes him in this way, that Jesus interrupts him, in order to make him understand that the subject of his inquiry is a far more serious thing than he would seem to think. Why callest thou me good ? There is none good, save God alone. Jesus knows full well that this young man did not for a moment doubt he was himself good, though quite ignorant of the ideal signification of this term, and that he had no conception of the sanctity of duty, when measured by the absolute holiness of God and the infinite wants of humanity. He must therefore first be taught to measure the distance that separated him from that ideal, or rather to recognise the high end of our existence, on

which up to the present he had never expended a thought. The great prophet whom he had come to consult, in preference to any other, on the question of the conditions of salvation, disclaims for himself the honour of being called good; all the more reason, then, that others should not be too presumptuous in this respect. God alone is good, perfectly and invariably good. No man should be called good, nor esteem himself to be such, not only because of his shortcomings and his liability to err, but for another reason, which is less often taken into consideration. The best of men can and ought always to advance in improvement; there is always something for us still to do; and every day brings with it new and fresh duties. For none of us is there reserved a sabbath-day, on which we may gladly contemplate our finished and perfected work (John v. 17, x. 4). In this sense we can, without hurt to our feelings, and without any reproach of false modesty on the part of Jesus, confess that he was right in refusing the title with which the young man saluted him, that he might the better enlighten him as to his own moral worth, and destroy the self-flattering illusions in which he indulged. We can easily understand that certain readers have been shocked at these words, which would seem to be opposed to the idea of the impeccability of Christ's nature. And the text of Matthew's Gospel, in its final and corrected shape, betrays an attempt on the part of the compiler to suppress other versions, in which we have the authentic form of this discourse with the rich man.

"Jesus next proceeds to answer the question put to him by referring his interlocutor to the law (Luke x. 25) His answer is designed to show that a more or less rigorous and literal observance of a few precepts, that

are for the most part of a negative character, is not sufficient to win heaven and to merit the title of good. The Sermon on the Mount warns us not to fall into any such error. It is also intended to induce the young inquirer to look into himself, to probe his own conscience, and to prepare him by this catechetical exegesis of the requirements of the law for instruction of a more evangelical character. The good Israelite is ready for the test, submits to it without fear of the result, and comes out of it in a way that is eminently satisfactory to himself. He has done all these things that are required of him, and has from his youth kept all these commandments. But is there anything else in which he may perchance be lacking?

"There is such a charming simplicity in the self-complacent candour with which the youth parades his obedience to the law, that Jesus, beholding him, loved him. Evidently, as Jew, he was all he could be or ought to be. The law, the traditional guide of the Jews, could demand no more of him. Jesus therefore proceeds to enlarge his sphere of duty, and for this purpose propounds a precise rule of life that is astounding in its thoroughness, and, from a practical point of view, even absurd, but which is admirably suited to bring out the idea of which this rule is an exponent. The test to which he submits this model of obedience to the laws of Moses is simply the question whether he will consent to the renunciation of all the lawful earthly advantages he enjoys for the sake of higher but purely spiritual interests. If it were possible to have the least doubt on this point, the fact that Mark explains the words of Christ by that other formula of which we have already heard, taking up the cross (Mark x. 38), as well as the interpretation

given later (ver. 25), of the three duties required of him,—to sell all he had, to give to the poor, to come and follow Jesus,—prove that we should be wrong if we saw nothing else in Christ's words than a positive and direct command to throw his money out of the window. Christian virtues must not be strained or limited. The love of money is one of the thousand stumbling-blocks against which our moral weakness wrecks itself, only to prove its fragile nature. It is mentioned here only by way of example, and we shall greatly err if we imagine that this story has not a far wider application, or if we fancy that it condemns riches in themselves and objectively. We shall do well to consult the explanation given by Mark (x 24), an explanation that is incontrovertibly sound, though in all probability it was added by the compiler himself on his own authority.

"This second test the young man is not able to sustain. The kingdom of God, everlasting life, such as he conceived it, is not worth the price demanded. Jesus with sorrow beheld him go away, and once more preaches to his disciples a doctrine he had already repeated in different forms and shapes, but which he found difficult to persuade men to accept, the doctrine that he alone can be saved who is able to deny himself when required to do so; that to gain heaven we must sacrifice the goods of this world; and that in the lives of men there are decisive moments when their choice must be made between heaven and earth. Men are so little disposed to make the better choice, that Jesus ventures to use the word impossible, as though he himself despaired of finding among men the moral heroism demanded of them. The illustration of the camel and the eye of a needle is used in the same sense as the mountain that can be

removed by faith ; it is a figurative representation of the impossible. There is no reason for substituting, as some have proposed, for the camel a cable, and for the eye of a needle a low-porched gateway, in order to diminish the extravagance of a proverbial saying. We find it in the Talmud and in Arabic writings, where it is made still more emphatic by the substitution of an elephant for the camel.

"The disciples understood the meaning of these words of their Master so well that they cried out in consternation : Who, then, can be saved ? This does not mean, if the rich, who have so many opportunities of doing good, find it so hard to be saved, still harder will it be for the poor, who have nothing to give. Its meaning is rather this : if what all men desire be a hindrance in the path of salvation, who can hope with safety to complete his journey ? For ourselves, we will add in the same sense : Rich and poor are extremely vague terms, and purely relative ; the material quantity of earthly wealth does not determine the attachment of its possessor to things of this world, nor can it decide the greater or less chance a man has in his efforts to subdue and overcome that attachment. The particular case that called forth the Saviour's reflections proved this truth in its most patent and ordinary form. And it was for this reason alone that this form was adopted and employed by him.

"It is necessary to add just one word, if we would bring out still more clearly the fact that the application of this story covers much more than what is generally called worldly ease and worldly wealth. If our salvation, the assurance of everlasting life, entrance into the kingdom of God, depended on man alone, on his persistent efforts, on his strength and will, none could enter into it. We have all need of the aid given us by the divine power.

the assistance of the Holy Spirit, the support of heavenly grace. For God, and by God, all is possible. This passage is one of those which prove in the directest manner that evangelical theology, as developed in the writings of Paul, has its source in the teaching of Jesus himself.

"In Luke xvii. 10 we read that man has no claim to reward even when he has done his whole duty towards God and his neighbour; in the story before us we are taught that no man can do his whole duty except God come to his aid and help. The one passage is a necessary complement to the other."

These commentators have set themselves the task of twisting the whole teaching of Christ into the doctrine that a man may be rich in possessions whilst he knows that hundreds of poor are dying of starvation, and can still be a Christian. To do this they denaturalise and pervert Christ's teaching. Indeed, it would seem as though they had made up their minds to represent the words of Christ as meaning exactly the opposite to what he constantly taught with such plainness and such insistency.

The first pages of the Gospels tell us how John withdrew into the wilderness, made himself poor, and preached that he who had two garments should give one to him who had none, and that he who had food should do the same; and how he reproached the rich for their wealth and hard-heartedness.

But if we are to believe the Churches, all this merely means that John baptized, as it were, oiled men, to prepare them for the kingdom of God. And all that he said about riches and poverty must be taken as simply words and mere tirades of eloquence.

And so when Jesus goes into the wilderness a poor man, and struggles against the temptations of wealth,—all this means nothing except that the devil tempted God.

Jesus returns to the world, gives up his home, family, and all he had, makes himself a friend with the poor, and preaches to the poor,—and again, this means nothing, and is intended merely to show the humility of the God-Christ.

Jesus says that rich sacrifices are an abomination to God, and that he takes delight only in deeds of love and charity,—and once more we are told that this is merely a quotation from the prophets. Jesus explains that the kingdom of God consists in the complete renunciation of the life of the flesh, and that we should live in the spirit,—and all this, we are assured, is nothing more than an exposition of the doctrine of the Trinity.

In the same way, when Jesus, in reply to the disciples of John, tells them that the poor have true happiness preached to them,—all this is said merely to give beauty of style to his preaching. Finally, Jesus preaches his sermon in plain words that can be understood by all, and openly declares what men must do if they would fulfil his will. This sermon has always been regarded by learned and unlearned alike as the plainest and clearest portion of the whole Gospel. And this sermon Jesus begins with these words: "Blessed are the poor and vagrants, for theirs is the kingdom of God; and woe unto you who are rich, for you have set your hearts on earthly rewards." To these words have been tagged on the perfectly unnecessary and unmeaning phrase, *τῷ πνεύματι*, and these interpolated words have given the commentators the opportunity of explaining how the whole sermon refers to the humble and poor in spirit, and that

as to riches and possessions being the source of evil and wrong, Jesus is silent and says nothing. It was not Jesus who said such a thing, but Proudhon. And, of course, what Proudhon says must be nonsense, because he was a Socialist and an unbeliever. Throughout the whole sermon Christ only develops and confirms the doctrine that his followers are not to amass riches. And the rules he lays down for their guidance all tend to one and the same conclusion, that his disciples must have nothing of their own. And it stands to reason that, if we are to forgive all wrongs, are not to protect our own, are not to go to law, and are not to defend ourselves against our enemies, the idea of possessions becomes impossible. But all these rules are quietly ignored and rejected, or at the best are regarded as sentimental phrases.

In this same Sermon on the Mount it is said: Gather not unto yourselves treasures on earth, lay not up for yourselves riches, have no possessions; and that if we scrape together wealth for ourselves, we cannot be the sons of God. It is impossible—Christ uses the very word impossible—to combine the service of God with the service of mammon. It is plain that, if a man stores up for himself anything, he does not give to the poor of that which he has stored up. But the poor are always with us and around us. And therefore we must not heap up wealth for ourselves; nor is there any reason for doing so, since we are under the care and rule of God. And if we do store up ever so much wealth, we still must die. We need, then, take no thought for the morrow.

Most assuredly the teaching of Christ on the possession of riches is positive and simple enough. But Jesus, it could seem, foresaw that men would try to hide the truth, to pervert his doctrines, and he therefore added



yet a number of parables : one about the great supper to which only the poor came, another about the unjust steward, a third about the rich man and Lazarus the beggar ; in every way and on every occasion preaching and proclaiming one and the same truth, that they who are rich cannot enter into the kingdom of God. But no ; all this is said of other people, and does not refer in any way to my cash-box ; and wealth, so far from being a hindrance, is a very good and desirable thing.

As if all this were not enough, we have now this discourse with the rich youth, in which the same doctrine is taught with such simplicity and plainness of speech, that it would seem impossible to misunderstand it. But Bible commentators are masters at misinterpretation, and they have kindly thought out for Jesus a set of rules that, at least, have the merit of allowing men to keep their cash-boxes safe and whole. Every shifty trick of sophistry has been resorted to in order to convince us that Christ, when using the plainest language he could employ, in reality meant the exact opposite of what he said. A certain Ebion, who never lived, is brought on to the scene, and is supposed to have founded a sect, whose creed was based on the belief that poverty is the primary condition of reception into the kingdom of God. Ebion signifies the same as *πρωτός*, that is, the same as Jesus commanded us to be, and the followers of this creed called themselves Ebionites. Now for the strange part of the story. These Ebionites, who accepted the teaching of Jesus, are dubbed sectarian heretics, whilst they who invented the dogma of the Trinity, who sanction the possession of riches, who go to law and approve of war, these are called the true followers of Christ.

The first disciples of Christ, at any rate, did not understand his teaching after this fashion. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved" (Acts ii. 44-47). "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And the apostles with great power gave witness of the resurrection of Jesus Christ, and great grace was upon them all. Neither was there any among them who wanted; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them at the feet of the apostles, and distribution was made unto every man according as he had need (Acts iv. 32-35).

Our modern Christians act quite differently. They keep their cash-boxes, and all the while plume themselves on being children of the kingdom of God.

But God be with them and their cash-boxes! They might teach what they liked, so far as we are concerned, if they would only let Christ's teaching alone. But it appears from what they say that his teaching is impracticable, and cannot be followed, though at the same time they admit there is some truth in it. But if it be true, it cannot be only partially true, and we have a right to ask, is it true or a lie? To understand what is meant

by a truth in which there is only some truth, we must accustom ourselves to talk foolishly, even as our leaders of so-called science—Renan, Strauss, Bauer, Reuss, and others—are wont to talk.

"It is impossible for us," writes Renan in *Les Apôtres*, "to have absolute faith. Except in the sphere of positive science, where we can attain to a kind of material certainty, no opinion can in our eyes be more than an approximate truth, a statement that is partly true and partly false. The amount of error it contains may be extremely insignificant, but it can never be reduced to zero, particularly when it touches on a question of morality, or involves a question of art, language, literary style, or persons. Men of narrow and prejudiced minds, the Easterns, for example, will never consent to regard things from this point of view. Their mental eye is of a different construction to ours, an eye of enamel, dull, fixed, cut in mosaic."

In fact, what he says amounts to this: "We believe in nothing, but we dogmatise on everything. We are right, and all who believe we condemn." We are so accustomed to this scientific jargon, that such a saying does not strike us as being anything strange, though, if we analyse it, we shall see that it is pure nonsense, the dotage of a man who thinks: I am king, and all who do not recognise my kingship are mistaken.

A man who believes in nothing can know nothing, and is mentally diseased. But our learned writer through the whole of his book announces and declares that he believes in nothing. In all his works we find him often speaking with sympathy of Christ's doctrines, and then suddenly from the height of some lofty principle, which he does not explain to us, he begins judging

and condemning the teaching of Christ. But if a man says something, he knows something; but what is it he knows? • In vain we look for an answer to our question. "La critique et la science." But what is "la critique et la science"? By indulging in this high style, they wish us to know that they have to do with science, with historical criticism, which is one of the successive outgrowths of human knowledge that is for ever widening and bringing light to men. The branch with which we are occupied, they say, is the history of the life of humanity, the gradual formation of its national, administrative, social, and educational relations. The division with which we are busied is the history of the development of religion. And the particular section of this division on which we are engaged is the development of Christianity. All this is very good. But we would humbly propose two questions. First, are the successive outgrowths of human knowledge uniform or diverse? The knowledge of the Indians or Chinese is not in accord with ours, and indeed denies to our knowledge the legitimacy of its succession. But, I am told, ours embraces, or in the course of time will embrace, all, inasmuch as it is free, and seeks only the light. The Chinese, I fancy, sing another song. But let that pass. I agree.

Then comes the second question: Is not the life of humanity too vast a subject for man's knowledge? The labours of a thousand men are insufficient to give the life of one single individual; how then can we hope to describe and trace the whole life of humanity? But I am told there are certain general forms of human life; these we first discover, and bring under them the various manifestations of life; we then compare them, deduce

from them new laws, and test these laws by facts. And these studies form the science of history.

I ask: Are, then, these general forms in which the life of humanity is manifested always one and the same, unchangeable and positive? And I am answered: Yes, these forms; the development of nations and empires, their establishments, laws, culture, religion. To which I reply: Good; I understand these forms, but I do not see why your studies should be centred precisely on these particular forms. I am acquainted with others, such as agriculture, commerce, trade. But I am told that these, too, as far as they have materials to work with, are included in their scheme. Once more I reply: Good; but there are still other forms, such as education, family life. And these also are included, is the answer. But I further know other forms, as amusements, dress. And these we include. And I go on with my long list—our relations to animals, to our servants, and to savages; the construction of houses and the preparation of food; our relations to space, whether we live in settled abodes, or wander like nomads from place to place; the distribution of labour; the relations of friendship and enmity; and an infinite number of other forms.

If only certain forms of life are chosen, and up to the present the forms of public life have been chosen and successfully investigated, this is not so much because these forms interest us, as because we consider them to be of importance, and because we think some of these forms to be good and others bad; so that our historical investigations are based on an ideal we have conceived of public life. Investigations of other forms consist in verifying the degree and extent to which the manifestations we are studying approach those we regard as good;

and this measure can be applied to all the manifestations of the life of humanity, so far as we are simple enough to entertain the conviction that in any given case we know which is the best of the related forms of life.

But it is just at this point that our scientific historians are confronted with a little unpleasant surprise. In the heat of their game they have begun to squeeze into their little basket, like a child picking up the fragments of its broken toys, anything that comes to hand—commerce, culture, morals, the daily life of men, anything which, though out of place in their basket, they can still cram in, so as not to spoil their game. If men persuade themselves that Paris of 1800 is the ideal of daily human life, they can, of course, by measuring it with this ideal, describe and judge any other and every kind of daily human life. But, unfortunately for them, in the excitement of the game they picked up religion. Well, there are different kinds of religion, and they have diversely influenced the lives of nations; and therefore it is a toy for them to play with, and must go into their basket. But this toy has turned out to be a coal of fire. It has burned all their toys, and left not a trace of them behind.

And, in truth, take what form or manifestation of human life we choose, if only I am childish enough to think that I know exactly the best possible relation in which I can stand towards that particular form of life, I shall be able to describe it in its every phase, to trace its growth and fall; but how am I to do this with religion, or what in plain English we call faith? For faith is not the relation of men to their Government, trade, or politics, but faith is something we know to be true, on which our whole life is built up, the source of

all our relations to every other form of life, to the Government, our family, our property, our amusements, to art, to science, to everything. And it is for this reason we cannot put religion into the historian's basket, or, if we do squeeze it in, can do nothing with it. As we can judge the political organisation of a State only by the particular organisation we consider to be the best, and as we can only judge of civilisation and laws by seeing how far they accord with our idea of the highest form of civilisation and the best laws, so on religion we can only pass a judgment if we know the best form of religion. And this is what no one knows.

And then, to our surprise, the historian tells us that there is no faith in our days, and that it is a thing of the past. But faith is the foundation of life. The historian thus confesses that he does not know in what consists the meaning of life, and consequently all that he has said before concerning the other forms of life falls to the ground—and all his pretty toys are burned.

But historians will not perceive this, and, in their ignorance of true religion, with marvellous simplicity continue to criticise religion by the most trivial accidents of common public life, such as the political organisation of a State, or the economical condition of a nation.

It is in this spirit that Strauss criticises the Christian religion, because he finds the doctrines of Christ to be in no wise in harmony with these forms of German life to which he is accustomed.

"It is not to be ignored," he writes, "that whilst in the typical scheme of life Jesus has given us both in his life and in his preaching, some traits are drawn in bold and full completeness, others are but feebly sketched, or are altogether wanting. Everything relat-

ing to the love of God and one's neighbour, purity of heart, and the life of the individual, we find fully developed in his scheme; but family life is thrust completely into the background by a teacher who himself had no family; his relation to the State is a purely passive one; he is not only, by reason of his calling, averse, but is directly hostile to the acquisition of wealth; and all that concerns art and social refinements lies entirely out of his ken. That these are essential omissions, arising from his narrow and onesided view of life, we ought not to deny, because it is simply impossible to deny it. And these omissions are by no means of such a nature as to justify us in supposing the fundamental principle to be given, and that it is only a few finishing touches that are wanting, but they are such as to bring out most clearly the absence of any sound conception of man's relation to the State, the acquisition of wealth, or art; and it is a futile task for us to attempt to find in the teaching of Christ any guiding principle in our work of acquiring wealth or embellishing life. Hence the necessity of completing the scheme by borrowing from the civilisation of other nations and the culture of other epochs, as represented in part by the progress effected among the Greeks and Romans, and in part by later developments in the history of mankind."

In the eleventh chapter of his *Vie de Jésus*, Renan writes thus of Christ's rules of life:—

"These maxims, good for a country in which the conditions of life are free sunshine and the open air, this delicate communism of a flock of God's children, living in confidence and trust upon the bosom of their Father, were very well for a simple sect, persuaded that the full realisation of its utopian dreams was close at hand."



And this folly is so temptingly seductive that directly a man has no ideas of his own, and knows nothing because he believes in nothing, but wishes at the same time to show that he is wonderfully wise in his unbelief, he at once begins to write a history of religion. Romance is brought into the domain of religion, a thing not even to be contemplated, and which, if attempted, can only end in folly and confusion.

## XII. JESUS AND ZACCHÆUS

1 Luke xix. 1 : Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχά.

And Jesus, coming to Jericho, passed through the city.

2 : Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλοῦμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.

And behold there was a man, whose name was Zacchæus; he was the chief collector of taxes; and was very rich.

3 : Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι· καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

And he wished to see Jesus, who he was. But he could not get near him through the crowd, because he was little of stature.

4 : Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ πυκομορίαν, ἵνα ἴδῃ αὐτόν· ὅτι οἱ ἐκείνης ἡμέλλε διέρχεσθαι.

And, behold, he ran before, and climbed up into a tree, that he might see him when he passed by.

5 : Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι.

And as Jesus passed, he looked up at him, and said, Zacchæus, come down quickly, for I wish now to abide with thee in thy house.

6 : Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων

Zacchæus came down quickly, and received him with joy into his house.

7: Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες· "Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ, εἰσῆλθε καταλῦσαι.

And all saw this and began to murmur : What is this, that he abides in the house of a sinner ?

8: Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι ταῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδοῖδωμι τετραπλοῦν.

And Zachæus came up to Jesus, and said : Behold, lord, half of my goods I will give unto the poor, and if I have defrauded anyone, I will restore to him fourfold.

9: Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· "Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ<sup>2</sup> ἐστίν.

And in answer to his words Jesus said : Now is the child of this house whole, inasmuch as he is the son of Abraham.

10: Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

For herein consists the work of the son of man, to seek out and to save the perishing and those who have perished.

1. Οἶκος signifies *race, generation*. Here, of course, the person forming the subject of discourse, Zacchæus, is understood, and Jesus calls him the race, a stock, of this house. I have translated the word *child*.

2. The phrase, a son of Abraham, has a special signification, which is well expressed in Gal. iii. 7 : "Know, therefore, that they who believe are sons of Abraham." The term is applied to those who believed as Abraham believed, and who do as Abraham did, when in the sacrifice of his son he showed his faith.

It is evident that Zacchæus knew the teaching of Christ, and had a love for it; otherwise he would not have been so eager to see Jesus. It is equally plain

that Jesus, having remarked in what a dangerous place he was, and having observed the expression of his face, and perhaps heard the words he had uttered, which spoke his love towards him, turned and addressed him. We must also presuppose that Jesus began to discourse with him in his house, and that these words of Zacchæus about his giving one-half of his possessions to the poor were spoken in answer to Christ's teaching.

Mark xii. 41: *Καὶ καθίσας ὁ Ἰησοῦς κατ'ἐναντίον τοῦ γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά.* And Jesus was sitting over<sup>d</sup> against a box for gifts to the poor, and he observed how the people put money into it; and many rich persons came up and put in much.

42: *Καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης.* And a poor widow came up to the box and put in two mites, which is in value a farthing.

43: *Καὶ προσκαλισάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων βέβληκε τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον.* And he called his disciples, and said to them: Truly I say unto you that this poor widow has cast into the box more than all the rest:

44: *Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα ἔχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.* For they all gave of their superfluity, but she of her poverty put in all that she had, even her whole living.

People are accustomed to measure their works of charity by the good they bring to others, and consequently Jesus directed the attention of his disciples to the widow's two mites, declaring that she, in giving all she had, was the only one of all those who put money into the box for the poor that really gave anything, and

that the rest had given nothing, because they gave what they themselves did not want or require.

This short story is most instructive. It confirms from a new and fresh point of view Christ's doctrine that we must be poor in order to be able to fulfil God's will. To give anything, we must first renounce all we have. But to give away three-fourths of our possessions, and all the while deprive ourselves of nothing, is the same as not to give at all.

In general, people who are not altogether pleased at such a demand being made on them, and with whom the teaching of Jesus is in ill favour, excuse themselves after this fashion: It is commanded that we should give all we have; but no one does so, nor is it possible to observe the rule. The command, literally understood, is therefore an unjust one. And, after all, it is better to give however little of our superfluity, for in this way the poor will at least be fed, and the naked will be clothed.

But all such reasoning is based on an entire misconception of Christ's teaching. Jesus nowhere bids us give to the poor, that the poor may be fed and made contented; but he says a man should give all to the poor in order that he may himself find true bliss. He does not fix the amount and command us to give so much, but he proclaims true happiness to the world, and teaches that whosoever would attain true life and true bliss must renounce all he possesses, and in that renunciation he shall find real joy. "It is impossible to serve God and mammon" is no rule, but an actual fact; it is not a thing that is unbecoming, but it is something that cannot be.

"Whosoever shall not deny home, family, and possessions, and follow me, cannot be my disciple": that is,

has not acknowledged me; but the man who has acknowledged me will show it by keeping my rule.

The young man who claimed to have observed the commandments, even the commandment that we love our neighbour as we love ourself, was convicted of false boasting by his riches. He had not yet acquired the possibility of observing the commandments, because he had not yet freed himself from service to wealth. Riches prevent a man from entering into the kingdom of God. They who argue that, if it be impossible to do what Christ has ordered, it still is better than nothing to give a little for the help of the poor, are speaking of a thing of which Jesus does not say a word. Jesus not only does not speak of the material advantages of almsgiving, but he completely ignores them. He commands men to give up their possessions, only that they may become free of an obstacle that will hinder them from living a true life. The man who does this will learn that happiness consists in having pity and love for our fellow creatures.

And therefore, in order to secure the possibility of "denying one's life" it is necessary first of all to renounce unrighteous riches; and they who give, or enjoin almsgiving, to the poor, vainly invoke the name and authority of Jesus Christ, and have no reason to think they follow his teaching. It is not this he commands. If they give, it is for their own pleasure. Let them by all means do so, if they like; but let them also confess why they do it. To give of our superfluity Christ regards as a thing of complete indifference, and therefore does not once speak of it, unless it be when he directly forbids his disciples to give in such a way that men may be beholders of their generosity.

XIII. THE STANDARD OF GOOD

Mark xiv. 3 : Καὶ ὅντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα<sup>1</sup> ἀλάβαστρον μύρου, νάρδου πισθικῆς πολυτελοῦς· καὶ συντρίψασα<sup>2</sup> τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.

Now, it happened that Jesus was in the house of Simon the leper. And there came to him a woman, a seller of ointments, and she had with her a flask of the most precious oil. And the woman broke the flask, and poured the oil on his head.

1. In Matthew and Mark we have the same phrase, *ἔχουσα ἀλάβαστρον μύρου*, which literally signifies, *having a flask of oil of her own*. I translate it: *a seller of ointments, who had with her a flask of the most precious oil*. From all that immediately follows, and particularly if we take into consideration these words, *ἔχουσα μύρον, having oil of her own*, we must suppose that she was a seller of fragrant ointments, and that this was all she had, at least at the actual moment. For, if the woman did not habitually carry about with her ointments to sell, she must have come with a preconceived intention; but if we suppose this, the passage loses all significance. Moreover, were this the case, we should have been told so, and, instead of *having ointment*, the evangelist would have written, *bringing ointment with her*. But the word *ἔχουσα* is employed, and we cannot but suppose that the woman habitually carried about with her rich and fragrant ointments for sale. The woman certainly had no intention of wasting the precious oil that was for sale, but, on the contrary, kept it with the greatest care on account of its value. This we must well bear in mind if we would understand what follows; and the three evan-

gelists specially notice that the oil was very precious, to show that the woman was not likely to waste it.

2. The fact that she broke the flask shows that she had been unable to open it so quickly as she wished; but above all, that she did not count the price or value of the oil.

John xii. 3<sup>1</sup>: Ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.

And the whole room was filled with the fragrance of the oil.

Matt. xxvi. 8: Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανάκτησαν, λέγοντες· Εἰς τί ἡ ἀπώλεια αὐτῆς;

And his disciples were displeased, and said among themselves: Why this useless waste of such precious oil?

9: Ἠδύνατο γὰρ τοῦτο τὸ μύρον πρᾶθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς.

For the oil might have been sold for much, and the money given to the poor.

John xii. 4: Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι·

Then one of his disciples, Judas Iscariot, the one who betrayed him, said:

5: Διὰ τὸ τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;

She should have sold this oil: it costs three hundred pence: and the money should have been given to the poor.

6: Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεῖν αὐτῷ, ἀλλ' ὅτι ἑπταῖς ἢν, καὶ τὸ γηλοπούμενον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν·

And this he said, not because he cared for the poor, but because he was a thief, and carried the bag for gifts to the poor.

Matt. xxvi. 10: Γινούσδε ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί κόπους πασέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.

But Jesus, hearing these words, said: Why do you put this woman to shame? Leave her in peace, for she has done a good work upon me.

Mark xiv. 7 : Πάντοτε γὰρ τοὺς For the poor are always with  
πτωχοὺς ἔχετε μὲν ἑαυτῶν,<sup>2</sup> καὶ you, and whenever you will you  
ὅταν θέλητε δύνασθε αὐτοὺς εὐποιῆσαι can make them happy ; but I am  
ἐμὲ δὲ οὐ πάντοτε ἔχετε. not always with you.

8 : "Ὁ εἶχεν ἡ γυνὴ, ἐποίησε προ- She has given what she had,  
ἔλαβε μυρίαι μου τὸ σῶμα εἰς τὸν and has anointed my body for  
ἐνταφιασμόν.<sup>3</sup> burial

1. The details concerning her wiping Christ's feet with her hair are out of place, and have been carelessly transferred from the story of the fallen woman (Luke vii. 37).

If the words, *the poor are always with you*, stood without the additional phrase, *but me you have not always* the meaning would be : "Do not blame the woman for not having given to the poor, but to me. The poor are always with you, and he who deserves pity is poor. I am poor, and she had pity on me, and she has done a good work." But the words that follow, *me you have not always* and the succeeding verse, in which Christ tells his disciples that she had done it for his burial, evidently contain an allusion to his death. It seems to me that Jesus in his answer to Judas, who would judge the acts of men by the profit they bring, says : "In a good deed there is no question of utility, nor is there a single act we cannot argue to be useful, or the contrary, according to the whim of the moment. No one could act more inconsiderately or with less forethought and calculation than this woman ; but, at the same time, if we only choose to do so, we can prove her act to have been useful and profitable. She has anointed my body with oil. You say, it can do no good. But how do you know it is so useless ? The day of my death is near at hand, and then



it will be seen that she has done well in preparing my body for burial."

3. Jesus was anointed with oil, as a dead body is anointed for burial; and there is a tone of irony in his warning, that man cannot know what is profitable or what is unprofitable.

<p>Mark xiv. 9: Ἀμὲν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.<sup>1</sup></p>	<p>Truly I say unto you: Wherever throughout the whole world the true good shall be preached, this that she has done shall be spoken of.</p>
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1. After he had mockingly refuted their objection to the woman's act, that it was of no use, he proceeds to say that this act is the best example of the good, of which he is the teacher.

The disciples measure good by its utility, and therefore condemn the woman, and put her to such confusion, that she does not know whether she has done well or ill in taking pity on Christ and giving him of the best she had. Judas, in particular, is discontented with her.

Christ says to them: "Do not trouble her, she has done the greatest good that lay within her power. Do not speak of the poor, whom you keep far from you, and for whom you have no real pity or love. She beheld me, had pity on me, and gave me all she had."

A better act than this none can do. But the woman, it is argued, had gratuitously wasted three hundred pence merely because she took pity on Jesus Christ, and wished to do him good. Was this a good act or not? We are so accustomed to live by the law of Judas Iscariot, that

there is not a man who, had he been present and seen the act, would not have declared it to be both foolish and wicked. It were difficult to find a more striking example of seeming folly. A vessel containing most precious ointment is broken, and the oil that cost three hundred pence is poured out and wasted to no purpose. To whom could such an act bring the least profit? And all the while there were thousands of poor starving wretches in the streets. Would it not have been better to give to them? Nor was it possible that Jesus Christ could be pleased with her act. He himself had pity for the poor; how, then, not condemn this foolish woman? And Judas blamed her for what she had done, and the other disciples all did the same. The reason why they condemned her as a silly, and even wicked, woman was so plain and intelligible, that it seemed as though nothing could be said in her favour. But Jesus Christ not only did not blame her, but even praised her, declaring that throughout the whole world, in every place where his doctrine of true happiness should be preached, her good deed would be spoken of and remembered. For she had renounced wealth in the name of love and pity. She had been moved by pity, and done a thing for our example that appeared to the sons of this world to be foolish. In her act she had united the two fundamental laws of Jesus: "Give all that thou hast, and have pity on thy neighbour." In her one act she had both given and loved; for, when she broke the flask of oil, she lost all she had; and she poured it on the head of Jesus because she loved and pitied him. But Judas could only think, of what use was all this? He knew and was quite sure that this oil had been wasted for nothing. And we, who belong to those to whom true happiness

has been revealed, are all, thanks to the foolishness of this simple woman, able to understand the real meaning of the gospel. It is easy enough to judge an act like hers, as indeed it is easy to condemn any act of love and sympathising pity. Something more useful could always have been done. And yet, every act of love and sympathy calls forth, not in Judas, but in the sons of God, a longing to imitate it, if possible to excel it; and it is only in men minded like Judas that such an act can excite doubt as to its utility and profitableness.

But John the evangelist explains the real reason why Judas was so displeased. "He said this, not because he cared for the poor, but because he was a thief, and carried the bag for gifts for the poor." It is difficult to imagine how in presence of these words, so plain, simple, and incisive, there still exist in Christian communities charitable and beneficent institutions. They are manifestly founded on the principle here enunciated by Judas: they are in direct contradiction to the words of Jesus Christ, "the poor are always with you." And John gives us the true worth of the organisers of all such institutions: they do this, not because they care for the poor, but because they carry the bags for gifts to the poor, and because they are thieves."

Thieves, unfortunately, too often in the literal sense of the word; thieves always in its figurative and secondary meaning: inasmuch as it is not care for the poor, but care for earthly advantages, worldly calculations, and personal vanity, that leads them to judge with the judgment of a Judas, and to act as he did.

Mark ix. 31: Ἐδίδασκε γὰρ And he taught his disciples, τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν and said unto them: The son of

αὐτοῖς. "Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου man is delivered into the hands παραδίδεται εἰς χεῖρας ἀνθρώπων, of men, and they shall kill him, καὶ ἀποκτείνουσιν αὐτόν· καὶ ἀποκ- and after that he is killed, he τανθεῖς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. shall rise the third day.

32 : Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ But they did not understand  
ἰφοβοῦντο αὐτὸν ἐπερωτῆσαι. this saying, and were afraid to  
ask him.

Jesus tells his disciples and the people that, though the whole of his teaching is the annunciation of true happiness, which gives life to all men, they must be prepared, for the sake of his doctrine, to suffer every persecution and earthly suffering at the hands of the world, since rulers, priests, and the learned will not receive his doctrine of the son of man, and the son of man; that is, those who confess the consciousness of God within them will be called on to endure much persecution and tribulation. The words, *the son of man shall rise on the third day*, either mean that, in spite of all persecution, the son of man cannot be destroyed, but will soon rise again, or they have no meaning whatever. The interpretation just given ought to be the true one, since immediately after this Jesus says that soon, so soon that many of those who were standing listening to him would still be living, the doctrine of the son of man would take hold of the hearts of men, and reveal itself, not in humiliation and suffering, but in full power and glory.

But why suffer? Wherefore should men suffer for preaching the doctrine of love? Is it impossible to escape suffering, to escape the tyranny of persecutors? Is it impossible to keep secret to one's self all doctrines that excite and anger men? So spake Simon Peter. And Jesus Christ angrily rebuked him, saying: "Avaunt, tempter! Thou thinkest after the fashion of men, and

not in God's way. No tortures, no sufferings, can touch the divine. He who will follow me, who will receive my doctrine, must put away from him this earthly life, and must never have shame or fear to declare the whole truth before men."

The son of man, the consciousness of God, is delivered into the hands of men; and they have killed it, and will kill it again and again, but it shall rise up anew and live.

Luke xii. 33: Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ ὅτε ἐλεημοσύνην· Ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνίκητον ἐν τοῖς οὐρανοῖς· ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει· Sell your possessions and give alms. Provide unto yourselves a bag that shall not wax old, an inexhaustible treasure in God, where no thief can approach, no moth can fly near.

Luke xiv. 12: Ἐλεγε δὲ καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῇς ἀριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλίσωσι, καὶ γένηταί σοι ἀνταπόδομα· And if thou wilt give a dinner or a supper, invite not your friends, or brothers, or relations, or rich neighbours, that they, in their turn, may invite you, and recompense you.

13: Ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς· But when thou makest a feast, invite the poor, the maimed, the halt, and the blind.

14: Καὶ μακάριος ἔσθ' ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων· And thou shalt be blessed, for these will in no way recompense thee, but thou shalt be repaid in the restoration of the just.

Life consists in the fulfilment of God's will. To fulfil the will of God, we must renounce the life of the flesh.

and live the life of the spirit. Everyone who fulfils the will of God renounces the life of the flesh in exchange for the life of the spirit. The fulfilment of the will of God is possible only to those who renounce the life of the flesh, and live the life of the spirit. In this consists the completion and perfected fulness of the worship of God as enjoined by Jesus: in this consists the new worship of God with which he replaced the old worship. Exactly in this consists the difference between the law given by Moses and the worship of God in works of love, as established by Jesus Christ. In this consists the service of God in spirit and in deed.

Jesus said: "The poor and vagrants shall be in the kingdom of God, and not the rich and powerful, because the will of God consists in the fulfilment of the law." And the whole law is summed up in these five rules: Do not offend thy neighbour; do not commit fornication; do not steal; do not judge; do not make war. The man who observes the law will be neither rich nor powerful, but the man who has nothing of his own, whom the world calls a vagrant and poor, will renounce his life of the flesh, and will live under the rule of God. We cannot fulfil God's will otherwise than in our deeds, and in submitting the life of the flesh to the life of the spirit. In this lies the distinctive characteristic of Christ's teaching, and in this consists the revelation of the intelligence of life.

Matt. xxi. 28: *Τί δὲ ὑμῖν δοκεῖ;* What think you? There was  
 "Ἄνθρωπος εἶχε τέκνα δύο, καὶ προσ- once a man who had two sons,  
*ελθὼν τῷ πρώτῳ, εἶπε· Τέκνον, ὕπαγε,* and he came to the first, and said:  
*σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου.* Go, and work now in the garden.

29: *Ὁ δὲ ἀποκριθεὶς, εἶπεν· Οὐ* But he answered and said: I

θέλω· ὕστερον δὲ μεταμεληθεὶς, do not wish; but afterwards he  
ἀπῆλθε. changed his mind, and went.

30: Καὶ προσελθὼν τῷ δευτέρῳ, And the father came to the  
εἶπεν ὡσαύτως· ὁ δὲ ἀποκρίθεις, second son, and spake the same  
εἶπεν· Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. words to him. And he answered  
and said: I go, sir; but went  
not.

31: Τίς ἐκ τῶν δύο ἐποίησε τὸ Which of these two fulfilled  
θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ· the will of the father? They  
Ὁ πρῶτος. say unto him: The first.

This parable is found only in Matthew, and is introduced for the purpose of determining the significance of the personality of John the Baptist. Its meaning in the place where it stands is not very clear, and it really explains nothing that has not already been said before. At the same time, the doctrine conveyed in this parable is closely connected with the twenty-first and following verses of the seventh chapter of Matthew's Gospel, and in it we find the explanation of the ideas expressed in those verses.

Matt. vii. 21: Οὐ πᾶς ὁ λέγων Not everyone that says unto  
μοι, Κύριε, κύριε, εἰσελεύσεται εἰς me: Lord, Lord, shall enter into  
τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ the kingdom of God; but he that  
ποιῶν τὸ θέλημα τοῦ πατρός μου fulfils the will of my Father,  
τοῦ ἐν οὐρανοῖς. who is in the heavens.

#### XIV. RECAPITULATION

The man who lives the life of the spirit can make no difference between the members of his own family and strangers. Jesus himself says that his mother and

brethren count as nothing in his eyes as mother and brethren; they only are near to him who fulfil the will of our common Father.

The happiness and life of a man do not depend on family relations, but on his life in the spirit. And Jesus says: "Blessed are they who preserve within them the intelligence of the Father." There can be no home for the man who lives in the spirit. An animal has a home, but man lives in the spirit, and therefore can have no home. Jesus says of himself that he has no fixed place of habitation. No settled place of abode is needful for the fulfilment of the Father's will, which is possible everywhere and at all times. Bodily death can have no terror for the man who has surrendered himself entirely to the will of the Father, because the life of the spirit is not touched by the death of the body. Jesus tells us that whosoever believes in the life of the spirit has no call to fear anything. No cares can hinder us from living in the spirit. In answer to the man who professed his readiness to follow Christ and to accept his teaching, Jesus said: "Only the dead can trouble themselves about the burial of the dead; there can be no death, only life, in the fulfilment of the Father's will."

No anxiety concerning family and home affairs can be allowed to interfere with our life in the spirit. The man who troubles himself about the consequences his observance of God's will may have on his life in the flesh is like a labourer, who, when he is ploughing in the field, looks behind, and not before him. All these anxieties about the ease, pleasures, and joys of our worldly life, though they seem to be of such importance to us, are vain and unsubstantial dreams. The one real business of life is the annunciation of God's will, and our whole



dedication to its fulfilment. When Martha grumbled because she was left alone to see after the supper, and complained that her sister Mary, instead of helping her, sat listening to Jesus, he answered: "Thou hast no right to reproach her. If the things thou hast set thine heart upon be necessary to thee, continue to trouble thyself and to be anxious about them; but leave those in peace who feel no want of the pleasures of the body, and who do the one thing that alone is needful for life." Whosoever will obtain true life, which is the fulfilment of the Father's will, must first of all renounce every personal desire, must forego the arrangement of his life as he would like to have it, and must willingly endure every kind of suffering and deprivation. The man who tries to order his life in the flesh in accordance with his wishes and desires, thereby destroys and slays true life, which is the observance of the Father's will.

No gain we secure for the life of the flesh can bring with it real profit, inasmuch as every gain we make slays the life of the spirit. But of all gains the most hurtful to the life of the spirit is that of wealth, with its consequent greed of riches. We too often forget that whatever acquisitions we make in wealth or landed property, we may at any moment die, and it is only when obliged to leave them behind us that we discover our worldly possessions are no necessities of life. Death hangs over us all; illness, an accident, or a violent end, may at any minute cut short our life. Bodily death is the peremptory condition of each second of bodily life. So long as a man lives he should look on each hour of his life as a delay of the fatal moment accorded him by an unmerited act of mercy. And this we should ever bear in mind, instead of talking and acting as though we were ignorant

of it. We are clever in knowing and foreseeing things that happen on earth or in the sky ; but death, which, we know, awaits and threatens us any hour, we choose to forget.

If we do not forget this, we can never devote ourselves to the life of the flesh, or build our hopes upon it. If we would follow the teaching of Christ, we must reckon up the advantages of serving the flesh and making our desires the rule of life, and set them against the advantages to be reaped by fulfilling the will of the Father. Only he who has honestly and accurately made this calculation can be a disciple of Christ. And he who has made the count will never regret the loss of seeming happiness and life, if through the loss he obtains true happiness and true life.

True life has been given to men, and men know and hear its voice, but, constantly led astray by temporary cares, deprive themselves of it. True life is like a feast that a rich man has prepared, to which he invites a number of guests. He invites the guests in the same way as the voice of the spirit calls all men to the Father. But the guests are busied, some with commerce, others with farming, and others with their family affairs, and do not come to the feast. Only the poor, who have no earthly cares and anxieties, come to the feast, and by coming ensure their happiness. It is in like manner that men, immersed in cares of the life of the flesh, deprive themselves of true bliss. He who does not put away and completely free himself from all the troubles and fears of the life of the flesh, cannot fulfil the Father's will, because it is impossible to serve one's self a little, and at the same time to serve God also a little. And so we must make up our minds whether it be profitable

to serve the flesh, and whether we can arrange our life just as we wish. We must in this act precisely as a man would act when he is going to build a house, or when he is making preparations for war. He, of course, will first calculate whether he has sufficient means to finish building the house, or whether he can reasonably count on victory. And if he sees that the construction of the house will be too costly, he will not waste his money in hiring workmen (as in the other case, if he perceives there is no chance of his proving victorious, he will not begin collecting an army); or, if he does, he will become bankrupt, and be the laughing-stock of the world. If we could arrange our lives as we wish, we should do well in serving the flesh. But as this is impossible, it is better for us to abandon the life of the flesh, and to serve the spirit; for otherwise we lose both the one and the other. To fulfil the Father's will, it is therefore necessary that we should renounce and have nothing to do with the life of the flesh.

Life in the flesh is an alien temporary treasure entrusted to our care, and we should make such use of it that we do not miss obtaining the true treasure. Suppose a man is living in the house of a rich man in the quality of steward, but knows that, however faithfully he may serve, his master will one day dismiss him, and he will remain without anything. The steward, if he be wise, will do every good he can to those in need of help whilst he is entrusted with the management of his master's wealth. For then, if abandoned and thrown off by his master, those to whom he has been good will take pity on him, and find him food.

This is how we should act in relation to our bodily life, which is nothing more than a treasure that does not

belong to us, but one of which we are for a while made the stewards. If we make a good use of this alien treasure, we shall receive our own true treasure. But if we do not renounce our fictitious wealth, neither shall we obtain our real wealth. We cannot live both lives; we cannot serve the one and the other; we cannot be faithful to God if we are faithful to mammon. That which men count to be the chief thing, and of the highest importance, is in the sight of God an abomination. In the eyes of God riches are an evil. The rich man is guilty before God in that he eats much and lives luxuriously whilst the poor lie hungering before his gate. And we all know that possessions not divided amongst others are a violation of the will of God.

A rich ruler once came to Jesus, and began boasting that he observed all the commandments of the law. Jesus reminded him that there is a commandment enjoining us to love our neighbour even as we love ourselves, and that in this consists the will of the Father. But the ruler declared that this commandment he also kept. Then Jesus said unto him: "That cannot be, for if thou hadst really desired to fulfil the will of the Father, thou wouldst have no possessions of thine own. Thou canst not fulfil the Father's will so long as thou hast wealth which thou dost not give to others." And Jesus said to his disciples: "Men think they cannot live without riches; but I say unto you, true life consists in giving one's own to others."

A certain man, named Zacchæus, heard Jesus preaching, believed in him, and invited him to his house. And Zacchæus said unto Jesus: "Half of my goods I give to the poor; and if I have offended anyone, I restore to him fourfold." And Jesus answered and said:

“Behold, this man fulfils the will of the Father.” For it is not in any particular circumstance of life, but in the whole of our life, that we can fulfil the will of God; and this man fulfilled it.

The will of the Father of life is that men return to life. Good does not admit of being measured. We cannot say, this man has done more good, or that man has done less. The widow, who gave her last mite, gave more than the rich man who gave his thousands. A work of love is not to be measured by the amount of profit it brings or does not bring. The woman who had pity on Jesus, and ungrudgingly anointed his feet with oil that cost three hundred pence, should be an example to men how they are to do good. Judas, it, is true, declared that she had acted foolishly; for with the money she had wasted she might have fed the poor. But Judas was a thief and a liar, and spoke about the material good that might have been done, without really thinking of the poor. What is required of us is, not that we bring profit to others, nor is an act of charity to be priced by the amount given; but what we have to do is to fulfil the will of the Father, which is that we should love and live for others.

Once his mother and brethren wished to speak with Jesus, but were unable to approach him because of the crowd of people who surrounded him. And a certain man came up to him, and said: “Thy mother and brethren are outside, and they wish to speak with thee.” “My mother and my brethren,” answered Jesus, “are they who understand what is the will of the Father, and fulfil it.” Now it happened, as he spake these things, a woman in the crowd cried out: “Blessed is the womb that bare thee, and the paps thou hast sucked!” But

Jesus answered and said: "Blessed are they who have received the intelligence of the Father, and preserved it." And a certain man said to Jesus: "I will follow thee wherever thou goest." But in answer to these words Jesus said: "Whither wilt thou follow me, seeing I have no home nor any place wherein to live? The wild beasts have their lairs and dens, but man is a spirit, and is everywhere at home, if only he live in the spirit."

Jesus was once sailing in a boat with his disciples, and he bade them cross over to the other side of the lake. But a heavy storm arose, and the boat began to fill with water, so that it was in great danger of being overturned. And all the while he was lying in the stern asleep. The disciples, therefore, awoke him, and said: "Master, can it be the same to thee whether we perish or not?" And when the storm had gone down, he said to them: "Why are you so fainthearted? You have no faith in the life of the spirit."

And Jesus said unto a certain man, "Follow me." But the man replied: "My old father has just died: let me go and bury him, and then I will come and follow thee." And Jesus answered and said: "Let the dead bury the dead; but thou, if thou wilt be a living and not a dead creature, see that thou fulfillst the will of God, and proclaim it to others." And there was another man who said to Jesus: "I wish to be thy disciple, and will fulfil the will of the Father, even as thou hast commanded; but first let me arrange my affairs at home." But Jesus said unto him: "If a ploughman looks back, it is impossible for him to plough. As long as he looks back he cannot plough. He must forget all else, and think only of the furrow he is turning up, if he would plough well. And thou, so long as thou art anxious as

to what will happen in thy life of the body, art unfit to know true life, and canst not live in the spirit."

After this, it once happened that Jesus came with his disciples into a certain village, and a woman, named Martha, invited him to her house. And Martha had a sister, named Mary, who sat at the feet of Jesus, and listened to his teaching. But Martha was busied in seeing that they were properly entertained, and she came up to Jesus and said: "Thou canst not wish that my sister should leave me to serve alone; tell her, I pray thee, to come and help me in my work." But Jesus answered and said unto her: "Martha, Martha, thou art troubled about many things, but one thing alone is needful. And Mary has chosen that one thing, and none shall take it from her. The one thing necessary for life is spiritual food."

And Jesus said to the people: "Whosoever wishes to walk in my steps, let him renounce his own will, and let him be ready to endure at any hour every kind of deprivation and suffering in the flesh; for only then can he follow me. For he who busies himself about his life in the flesh shall lose his true life; but he who loses his life in the flesh by fulfilling the will of the Father shall save his true life. And, therefore, what profit is it to a man if he gain the whole world but lose wholly or in part his true life?"

And behold, a certain man, when he heard these words, said: "This is well, provided there be a life of the spirit; but what if we give away all, and there is no such life?"

In answer to this Jesus said: "You know that the fulfilment of the Father's will gives life to all men; but you are drawn away from this life by deceiving cares

and anxieties, and reject it. And now learn in what way and like whom you act. A man prepared a feast, and sent out to invite the guests; but they all began to make excuses. One said: I have purchased some land, and must go and see it. A second said: I have bought some oxen, and must go and try them. And a third said: I have just married, and must keep the wedding-feast. So the servants came and told their master that all the guests had refused to come. And then he sent them forth to call the poor. The poor did not refuse, but gladly came. And when they had all come, there was still room for others. And the master of the house sent to invite yet others, and said: Go, and persuade all whom you see to come to my feast, that there be many guests, and that they who were bidden, but came not, may find no seat at my table."

All men know that the fulfilment of God's will gives life, but they remain deaf to his call, and are led away by the deceit of riches.

And Jesus further said: "Take heed of riches, for the mere possession of greater wealth than his neighbours have will not give a man life. There once lived a rich man, whose land brought forth much corn. And he thought within himself: I will build unto me granaries and large barns, that I may store up in them all my goods. And I will say unto my soul: Soul, thou hast all thou desirest: take thine ease, eat, drink, and live for thine own delight. But God said unto him: Thou fool, this very night thy life shall be required of thee, and all thou hast stored up thou must leave to others." And so shall it be with all who work for the life of the flesh and do not live in God.

And Jesus said to them: "You have told me how



Pilate put to death a number of Galilæans. But do you really think that these Galilæans were worse than other people, and that therefore this happened to them? In no wise. We are all such as they were, and we too must perish if we do not find salvation from death. Or those eighteen who were crushed by the fall of a tower: were they pre-eminently evil, worse than the other inhabitants of Jerusalem? In no wise; and unless we save ourselves from death, we too must perish, if not to-day, to-morrow."

If we would not perish like them, we must take a lesson to ourselves from this parable. A certain man had a fig tree in his garden. And he came into his garden to look at the tree, and saw that there was no fruit upon it. And he said to the gardener: "Behold, these three years I have come, and all the while this tree has remained barren. It must be cut down; for why should it cumber the ground?" But the gardener said: "Let us wait yet a little longer, sir, and I will dig well about it, and manure it, and, perchance, in a year's time it may bear fruit; but if not, then will we cut it down."

So long as we live only in the flesh, and do not bring forth the fruits of the life in the spirit, we are like unto this barren fig tree. And if we are permitted to live yet another year, it is only through an act of undeserved mercy. But if even then we do not bear any fruit, we shall be destroyed and perish, like the rich man who built large granaries, like the Galilæans who were slain by Pilate, like the eighteen who were crushed by the falling tower, even as all that do not bring forth fruit must perish and die a never-ending death.

We have no occasion to be wise or clever in order to

understand this. Everyone knows it of himself, and from his own experience. Thus in daily life we judge and guess what the weather will be by observing the ordinary and commonest signs of nature. If the wind blows from the west, we say there will be rain, and so it is; or if it blows from the south, we say it will be hot weather, and so it is. Can it be that we are able to read the signs of the sky, and cannot divine what must happen, how we must all die and perish, and that there is only one means of salvation for us, namely, the life of the spirit and the fulfilment of its law?

And a great multitude of people went after Jesus, and he turned to them and said: "He who will be my disciple must count as nothing his father, and mother, and wife, and children, and brethren, and sisters, and all his worldly possessions; and he must be ready at any hour to suffer all for my doctrine's sake. And only he who does as I do, only he who receives and follows my teaching, can save himself from death."

A man, before he undertakes a thing, calculates whether it will be profitable or not; and if it promises to be profitable, he carries it out; but if it is certain to prove unprofitable, he will have nothing to do with it. Suppose, for example, he is about to build a house; he will first sit down and calculate how much money will be required, and whether his means allow him to construct it, lest he expose himself to the laughter of his neighbours for having begun a thing he could not finish. And so, he who wishes to live the life of the flesh should first well-assure himself that he can bring the life he thinks to begin to a profitable and advantageous end. Or, again, a king, before he decides to wage a war, will consider whether it is possible for him, with an

army of ten thousand men, to march against an enemy twenty thousand strong; and if he foresees certain defeat, he will send his envoys to make peace, and will not think of commencing a campaign. And so let every man, before he gives himself up to a life in the flesh, think well whether he can contend against death, and whether death will not in the end prove to be stronger than he is. And if it be so, is it not better that, whilst there is time, he should come to terms and make peace with death?

And thus each one of us should first make up his account with all that he considers to be his own, what profit his family and possessions can bring to him; and only when he has learned that they are unable to bring him any, can he be the disciple and follower of Christ.

The kingdom of heaven does not come with noise or any outward demonstration. We cannot say of the kingdom of heaven, which alone secures salvation from death, Behold, it has come; or, behold, it will come; or, behold, it is here; or, behold it is there: for the kingdom of God is within us, in the souls of men.

And therefore, should the time come when a man wishes to find salvation in life, he will not find it if he seeks it in any particular place or time. Or if men say unto him: Salvation is here, or salvation is there; he must not heed their words, but must seek salvation nowhere save within himself. For, like the lightning, salvation gleams forth in a moment and darts into every place, and is not subject to the laws of time and space, but is within the souls of men.

And even as salvation came to Noah and to Lot, so it comes to the sons of men. Life remains the same for us all; we all eat, drink, marry, and give in marriage; but some perish, whilst others find salvation.

There was once a wicked judge, who feared neither God nor man. And a poor widow came to seek justice from him. But the judge would do nothing for her. Night and day the widow importuned the judge to do her right. And the unjust judge said to himself: "What is to be done? I will give judgment in favour of this woman, or else she will let me have no peace."

It was an unjust judge, it will be remembered, who granted the importunate widow's suit. How then shall not our Father grant us what we pray to him for night and day without ceasing?

But besides the Father there is the son of man, who seeks that which is just and right, and we are constrained to believe in him.

He who sacrifices his false temporary riches in order that he may live the true life in accordance with the Father's will, is like the wise steward in the parable.

There was once a rich man who had a steward, and the latter, knowing that his master was about to dismiss him, and that he would be left without bread or shelter, thought within himself: "This is what I will do: I will make my Lord's wealth serve my own uses, and will excuse a portion of his debt to each of my master's debtors, so that when he dismisses me, they will remember the service I have rendered them, and they will not abandon me."

And the steward did so: for he called together his master's debtors and gave them new bills of account. To one who owed a hundred measures of corn he gave a bill for fifty, to another who owed fifty he gave a bill for twenty, and so with the rest.

Now, when his master heard of what his steward had done, he said to himself: "This man has, without doubt,

acted wisely, and will never fail to get on in the world. It is true, he has fraudulently caused me heavy losses; but he has acted with wise forethought, for in the life of the flesh we all act from calculation, so that we ourselves may suffer no loss, but the life of the spirit knows nothing of such calculations."

It is only in this way that we can make a good use of our unjust riches; we must renounce and abandon them, in order that we may obtain the life of the spirit. And if we regret the sacrifice of such a trumpery thing as wealth, true life will never be ours. If we do not renounce our false life of riches, we can never live our own real life. We cannot at one and the same time serve two masters, God and riches, the will of the Father and our own will. We must make our choice, and serve the one or the other.

Many of the orthodox Jews heard these sayings, and, being lovers of wealth, laughed and mocked at Jesus.

But he said unto them: "You think that because men honour you for your riches you are in reality worthy of esteem. But nay; God judges not by outward appearances, but looks into the heart of men. That which men honour most highly is with him an abomination. His kingdom is now on this earth of ours, in the midst of us, and they who enter into it are really great. But it is not the rich who enter, but those who have nothing. And so it always has been, as we read in your law, in Moses, and in the prophets."

Listen, and learn, who, according to your own creed, are rich, and who are poor.

There once lived a rich man, who dressed sumptuously, lived at his ease, and passed his days in jollity and mirth. And there was a poor vagrant, named

Lazarus, who was covered with sores. And Lazarus often came into the courtyard of the rich man's house, to see whether he might not perchance receive the fragments from the rich man's table, but found none; for the rich man's dogs devoured all, and, when they had well eaten, would come and lick the beggar's sores.

And they both died, the rich man and Lazarus. As he lay in hell, the rich man saw Abraham afar off, and behold, there was Lazarus, with his sores, sitting by his side.

The rich man began to cry out: "Father Abraham, I see Lazarus, the beggar, sitting by thy side, the same who lay before the gates of my home on earth. I have no claim on thy mercy; but send Lazarus, the beggar, to me, that he may dip but his finger in water and give me though only a drop to drink, for I am burning in fire." But Abraham answered and said: "Why should I send Lazarus to thee, seeing that on earth thou hadst all thou couldst desire, whereas Lazarus had only sorrow, and therefore now he is in bliss. Moreover, if I wished to send him, it cannot be, for between us and you there is a great gulf fixed, which none can pass. We live, but you are dead."

And then the rich man said: "At least, I pray thee, father Abraham, send Lazarus to my home. I have five brethren, and I would that he tell them all I suffer here, and show them how riches are a curse, lest they too should fall into this evil." But Abraham answered: "That they already know; for both Moses and the prophets have taught them the evil of riches." And the rich man said: "But all would be better were some one to rise from the dead and go to them; for they would listen to him, and change their lives." But

Abraham said: "If they will not listen to Moses and the prophets, neither will they listen though one went to them from the dead."

That we share all we possess with our brethren, and do good to men;—this we all know to be right, and this the whole law of Moses and all the prophets teach us. We know all this; but we do not care to practise what we know, because of our love for riches.

A certain rich ruler came to Jesus and said to him: "Teacher, thou art blessed, and I pray thee to tell me what I must do that I may have life without end." And Jesus said: "Why callest thou me blessed? There is none blessed, save the Father alone. But if thou wishest to have life, keep the commandments." The ruler said: "There are many commandments; which of them must I observe?" And Jesus answered: "Do not kill; do not commit fornication; do not steal; do not lie; and yet one other: honour thy father, fulfil his will, and love thy neighbour as thyself."

But the orthodox ruler replied: "All these commandments have I kept from my childhood, and I would fain know what else I must do if I follow thy teaching."

Jesus raised his eyes, looked upon him and his rich dress, and smiled as he said: "There is still one little thing thou hast to do, though thou sayest thou hast done all. If thou wilt fulfil these commandments, and, above all, the chief commandment: love thy neighbour as thyself, go immediately, sell all thou hast, and give to the poor. Only then wilt thou fulfil God's will."

Now, when the ruler heard this, he was sorely displeased, for it grieved him to part with his possessions. And Jesus said to his disciples: "You see that it is impossible to be rich and at the same time to fulfil the

Father's will." The disciples were dismayed at these words. But Jesus once more repeated them, and further said: "Yea, children, he who has possessions of his own cannot live according to the will of God. It were easier for a camel to go through the eye of a needle, than for a rich man to fulfil God's will." And they were yet more dismayed at this saying, and said: "There is, then, no man who can be saved." But he answered and said: "It appears to man impossible to live without possessions; but God is able to save man, even though he has no possessions."

It once happened that Jesus passed through the city of Jericho. Now there lived in this city a certain rich man, the chief collector of taxes, named Zacchæus. This Zacchæus had heard of Jesus and his teaching, and believed in him. And when he learned that Jesus was in Jericho, he longed to see him. But the crowd was so great that it was impossible to come near him. He therefore ran in advance, and climbed up a tree, so that he might see Jesus when he passed by.

And Jesus, as he passed by, saw Zacchæus, and, knowing that he had received his doctrine, said unto him: "Come down quickly from the tree and hasten home, that I may abide with thee this day." Then Zacchæus came down, hurried home, and, having made all necessary preparations, received Jesus with joy.

But the people began to murmur, and said: "How can he consent to be a guest in the house of a man who is a rogue and a tax-collector?"

And whilst Jesus was sitting in the house, Zacchæus said unto him: "Behold, lord, this is what I will do: half of my goods I will give to the poor, and with the remainder I will repay all those I have wronged and



defrauded." And Jesus answered and said: "Verily, thou hast worked thy salvation; thou wast dead, but art now living; thou wast fallen, but art now risen again; for thou hast done as Abraham did, when he desired to sacrifice his son, in order that he might witness his faith in God. For in this consists the life of a man, that he seek out and redeem that which is corrupt in his soul."

A sacrifice is not to be measured by its greatness. It once chanced that Jesus was sitting with his disciples over against a box for gifts to the poor. A number of people dropped their offerings into the box. There came many who were rich, and they put in large sums of money. And there also came a poor widow, and she cast in two mites. And as she did so, Jesus pointed to her, and said to his disciples: "Behold, this poor widow has put into the box but two mites, and yet, I say unto you, she has given more than all the rest; for they have given of their superfluous wealth, but she has given all that she possessed, even her whole living."

Jesus was once in the house of Simon the leper. And there came into the house a woman, who had with her a flask of precious oil, that cost three hundred pence.

And Jesus spake to his disciples, and told them how the hour of his death was near at hand. And when the woman heard this, her heart was filled with pity, and she longed to show Jesus her love to him, and to anoint his head with oil. She therefore broke the flask, and anointed his head and feet with the precious oil, so that none was left of it.

But the disciples began to murmur amongst themselves, and blamed the woman for having done an ill thing in wasting the oil. And Judas, the same who afterwards betrayed Jesus, said: "This oil has been wasted to no

purpose. It might have been sold for three hundred pence, and with the money how many poor might have been relieved! And the disciples began to reproach the woman, so that she became confused, and knew not whether she had done well or ill.

But Jesus said unto them: "In vain you trouble this woman, for she has done a good deed. And in vain you talk of the poor. If you will do good to the poor, do it, they are always with you, but why talk of them? Go, show your pity for them, do good unto them. But this woman has had pity on me, and has done a good deed, inasmuch as she has given all she had. Which of you can know what is needful, or what is unneedful? For what reason do you think it to be unneedful that I should be anointed with oil? She has poured the oil upon my head and feet for my burial; and therefore she has done well. Truly she has fulfilled the will of the Father in forgetting herself and in pitying another, in forgetting worldly calculation and in giving all that she possessed."

## CHAPTER VII

### TESTIMONY TO THE TRUTH OF CHRIST'S DOCTRINE

#### I. PROOFS OF HIS DOCTRINE DEMANDED OF CHRIST

THE service of God consists exclusively in doing the work of God. The life of man comes from God. True life is life in God. Life in God is the fulfilment of God's will. The will of God is made known to us in his law. And this is the law of God: that we give not way to anger; that we seek not the love of woman; that we bind not ourselves by promises and oaths; that we resist not evil; and that we make no distinction between those of our own race and other men. It is in the life of the flesh alone that we can fulfil God's will. Our life in the flesh supplies the means wherewith to fulfil the will of God. Only by our deeds can we fulfil that will. The teaching of Christ is the teaching of life's work. The service of God consists in that we do the work of God, and therefore in deeds, not in words, must we prove that we are doing his work.

Mark viii. 11: *Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον<sup>1</sup> ἀπὸ τοῦ οὐρανοῦ,<sup>2</sup> πειράζοντες αὐτόν.* And the Pharisees came to him, and began to dispute with him, questioning his doctrine, and demanding of him proofs of its truth.

1. *Σημεῖον* in this passage signifies *proof*, and the words *ἀπὸ τοῦ οὐρανοῦ* have been tagged on in order to get out of it the meaning of *a wonder*, or *a miracle*. In all the following passages where we have the word *σημεῖον*, it is impossible to give it any other meaning than *proof*. In none of them can we attach to it the signification of *a miraculous sign*, such an interpretation being quite foreign to the general idea. "And this should be a proof unto you: you shall find the babe wrapped in swaddling clothes, and lying in a manger" (Luke ii. 12). "Then answered the Jews, and said: What proof dost thou give us that thou hast power thus to act?" (John ii. 18). "They said therefore unto him: What proof dost thou give us, that we should confess and believe thee? What is the work thou doest?" (John vi. 30). "The signs of an apostle have been set before you in all patience, in testimonies, in proofs, and in power" (2 Cor. xii. 12). "The salutation of Paul with mine own hand, which serves as a proof in every Epistle that I have written thus" (2 Thess. iii. 17). In all these places the word plainly signifies *proof*, and it is only by a forced and unnatural interpretation that we can give it the sense of *miracle* in Matt. xxiv. 3: "And as he sat upon the Mount of Olives, the disciples came to him privately, and said: Tell us, when shall these things be? And what proof have we of thy coming, and of the end of the world?"

2. The words *ἀπὸ τοῦ οὐρανοῦ* do not occur in many copies.

Mark viii. 12: *Καὶ ἀναστενάξας* | And he sighed deeply in his  
*τῷ πνεύματι αὐτοῦ, λέγει· Τί ἡ γενεὰ* | spirit, and said: How! These

αὕτη σημείον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημείων.

people desire to have proofs : but can there be any proof for people such as these ?

Luke xii. 54 : Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ᾷητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσημῶν, εὐθέως λέγετε· Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω.

And he said to the people : When you see a cloud rise out of the west, you say at once : There will be rain : and so it is.

55 : Καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεται.

Or when the wind blows from the south, you say : It will be hot weather : and so it is.

56 : Ὑποκριταί,<sup>1</sup> τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἶδατε δοκιμάζειν· τὸν δὲ καιρὸν<sup>2</sup> τούτου πῶς οὐ δοκιμάζετε;

You are able to discern the signs of the sky and earth ; how is it you are unable to read the signs of your own condition ?

57 : Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

How comes it, that you cannot see into yourselves, and discern the truth

Matt. xii. 38 : Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

Then some of the scribes came to Jesus, and said : We would fain that thou gavest us some proof of thy teaching.

Luke xi. 29 : Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη πονηρά<sup>3</sup> ἐστὶ· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

And when the people had gathered together, he began to say : This generation seeks proofs, but no proof shall be given to it, save that of Jonas.

1. The word *ὑποκριταί* is not found in many copies.

2. *Καιρὸν* : temporary life.

3. In many copies the word *πονηρά* is wanting, and I prefer to omit it.

Luke xi. 30: Καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. And as Jonas was a proof to the Ninevites, even such a proof is the son of man to this generation.

As the prophet Jonas was three days and three nights in the belly of the whale, so shall the son of man be three days and three nights in the womb of the earth. There is another reading which is far more simple and intelligible, in that it involves no reference to the supposed resurrection of Christ: καὶ καθὼς Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ νύκτας, οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ. The prophet Jonas was sent by God to Nineveh to preach to the Ninevites; but, foreseeing their hostility to him and his teaching, he did not go to them, but fled away into Spain. During the voyage thither a storm arose, he repented of his sin, and was thrown overboard by the sailors into the sea. There a large fish swallowed him, but cast him out on to the shore; and he went to Nineveh, where his preaching converted many.

Jonas did not wish to convert the Ninevites; but for all that, through the will of God, was brought to convert them. The son of man did not wish to confess his sonship to God among this people; but, none the less, through the will of God he led the people to a consciousness of God. And as the prophet Jonas evaded the fulfilment of God's will, and was concealed from the sight of men in the belly of the whale, so was the son of man hidden from the sight of all; but as the Ninevites were converted, so shall the son of man be acknowledged.

Luke xi. 31: Βασιλίσα νότου If we could raise up the queen  
 ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν of the south and compare her  
 ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατα- with the people of these days, she  
 κρίνει αὐτούς· ὅτι ἦλθεν ἐκ τῶν would prove to be more just than  
 περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν these are; for she came from the  
 Σολομῶντος· καὶ ἰδοὺ πλεῖον Σολο- uttermost parts of the earth to  
 μῶντος ὧδε. hear the wisdom of Solomon, and  
 behold, a higher wisdom is taught  
 you now.

32: Ἄνδρες Νινευῖ ἀναστήσονται If we could raise up the Nine-  
 ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, vites, and compare them with the  
 καὶ κατακρινούσιν αὐτήν· ὅτι μετε- people of these days, they would  
 νόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ prove to be the more just, for they  
 ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. repented at the preaching of  
 Jonas, and behold something  
 higher is taught you now.

The meaning of this passage is as follows:—The Pharisees and scribes demanded from Christ proofs of the truth of his teaching. But Jesus answered: "No proofs of the intelligence of life can be given." John had also said: "He who speaks the words of God is from God. And he who receives them, thereby sets a seal to their truth." There are no proofs. All men have sought, and still seek, intelligence, as did the Ninevites, and the queen of the south, who came to visit Solomon. And Jesus said: "I am come to reveal intelligence unto you, and you still ask for proofs. None, however, shall be given you."

John vii. 1: Καὶ περιπάτει ὁ After this Jesus went through  
 Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· Galilee, for he did not wish to go  
 οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περι- into Judæa, because the Jews  
 πατεῖν, ὅτι ἐχέτουν αὐτὸν οἱ Ἰουδαῖοι sought to procure his condemna-  
 ἀποκτεῖναι.<sup>1</sup> tion to death.

2 : Ἦν δὲ ἐγγύς ἡ ἑορτὴ τῶν  
Ἰουδαίων ἡ σκηνοπηγία.

And one of the feasts of the  
Jews was near at hand.

3 : Εἶποθ' οὖν πρὸς αὐτὸν οἱ  
ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν,  
καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα  
καὶ οἱ μαθηταί σου θεωρήσωσι τὰ  
ἔργα σου ἃ ποιεῖς.

And his brethren said to Jesus :  
Depart hence, and go into Judæa,  
that thy disciples may see how  
others judge thy way of serving  
God.

1. This phrase, *ὅτι ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖ-  
ναι*, is often used to define the position which the Jews  
had now taken up towards Jesus. We read in the fifth  
chapter of this Gospel how they sought to slay him for  
having violated the sabbath. According to the law of  
Moses, the sabbath-breaker was liable to the penalty  
of death. We may therefore understand *ἐξήτουν  
ἀποκτεῖναι* to mean that they were plotting to bring him  
before one of their courts, in order to get him condemned  
to death.

2. *Θεωρήσωσι* : *may become witnesses or spectators*.  
The whole passage we must translate : that they may  
see how others judge thy way of serving God. If  
we adopt the ordinary version, the words have no mean-  
ing ; for why should he go into Judæa that his disciples  
might see his works, when they already saw them in  
Galilee. These words, *τὰ ἔργα σου ἃ ποιεῖς*, I translate,  
*thy way of serving God*, for they have a definite and  
precise meaning, and signify, life in God, a good life, the  
service of God. They occur in the following places in  
John's Gospel, and are invariably employed in this sense :  
“ But he who lives in the truth comes to the light, so  
that his deeds are manifest, because they are wrought in  
God ” (John iii. 21) ; “ Jesus said unto them : My meat  
is to do the will of him who sent me, and to accomplish



his work" (John iv. 34); "And I have a greater testimony than that of John; for the works which the Father has given me to accomplish, these same works that are done by me testify of me that the Father has sent me" (John v. 36). "Then they said unto him: What shall we do, that we may work the works of God? And Jesus answered and said unto them: This is the work of God, that you believe in him whom he has sent" (John vi. 28, 29). This last verse defines exactly what is meant by the work of God. "They said therefore unto him: What sign dost thou give, that we may see, and believe thee? what is it thou doest?" (John vi. 30). "If I do not the works of my Father, believe me not" (John x. 37). "If you shall ask anything in my name, I will do it" (John xiv. 14).

John vii. 4: Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ,<sup>1</sup> καὶ ζητεῖ αὐτὸς ἐν παρόχη<sup>2</sup> εἶναι· εἰ ταῦτα ποιεῖς, Φανέρωσον σεαυτὸν τῷ κόσμῳ.

For no one will hide his doctrine, but will seek to make it known unto men. If then thou wilt serve God thus, show thyself to the world.

5: Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.<sup>2</sup>

For his brethren did not believe in his teaching.

6: Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὃ ἐμὸς οὐπω πάρεστιν· ὁ δὲ καιρὸς ὑμῶν πάντοτε ἐστίν· ἐτοιμος·

Jesus said unto them: For me it is not yet the time, but for you, of course, the time has come.

1. *Τι ποιεῖ* literally signifies, *does anything*; but such a rendering will give no sense to the verse. For it is not everyone who does anything that wishes to make it known to the world, but everyone who confesses the truth, who serves God for himself. We must therefore

understand after *ποιεῖ* the words *ἔργα τοῦ θεοῦ*; and this abbreviated form is often to be met with. The full expression will be *ποιεῖν τὰ ἔργα τοῦ θεοῦ*; but sometimes *ἔργον*, and sometimes *ποιεῖν*, is used alone, but always in the same sense.

2. These words, "for his brethren did not believe in him," that is, in his doctrine or teaching, confirm our translation of *τι ποιεῖ* in the preceding verse.

<p>John vii. 7: Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐγὼ δὲ μισῶ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἰσθιν.</p>	<p>The world will not hate you, but me it hates, because I show that its worship of God is a false worship.</p>
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1. *Οὐ δύναται μισεῖν* is here used simply in place of the future, a form of speech common to the Russian and other languages.

The conversation between Jesus and his brethren turns upon the point that, if he wishes to make his doctrine known, he has now an opportunity. Let him go up to Jerusalem on the approaching feast-day, when there will be a large number of people gathered there, before whom he can publicly preach his new creed. And thus his disciples will be able to see the truth of his doctrine tested and proved. But to this Jesus answers: "You have your work-days and your holy days, but I do not observe times and seasons. And this is why they hate me, because I show how their worship of God is a false worship, and that feasts and holy days are of man's invention."

<p>John vii. 8: Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀνα-</p>	<p>Go you up to this feast, but I shall not go to this feast, since</p>
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βαίνω εἰς τὴν ἑορτὴν ταύτην,<sup>1</sup> ὅτι ὁ | the time for me to go is not  
καιρὸς ὁ ἐμὸς οὐκ ἔτι πεπληρώται. | yet.

1. The repetition of this word, *ταύτην*, 'once more' shows us that Jesus does not recognise the observance of feast-days.

John vii. 9: Ταῦτα δὲ εἰπὼν : And after he had said these  
αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. | words unto them, he remained  
in Galilee.

10: Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ | But after his brethren had  
αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν | gone up, he also went up, though  
ἑορτὴν οὐ φανερώς, ἀλλ' ὥς ἐν | not to keep the feast, but for  
κρυπτῷ.<sup>1</sup> | himself.

1. Literally translated, these words signify, *not openly, but as it were in secret*. But, taken in relation to the custom of going up to Jerusalem to observe a feast, and in connection with what has just gone before, they mean that Jesus went, not to keep the feast, but for himself, and for the sake of his work.

John vii. 11: Οἱ οὖν Ἰουδαῖοι | The Jews sought him at the  
ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλε- | feast, and said: Is he here or  
γον· Ἰησοῦ<sup>1</sup> ἔστιν ἐκεῖνος; | not?

12: Καὶ γογγυσμὸς πολλὸς περὶ | And there was among the  
αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλε- | people a great controversy con-  
γον· "Ὅτι ἀγαθὸς ἔστιν· ἄλλοι δὲ | cerning him. Some said: He is  
ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον. | a 'good man. But others said:  
Nay, but he leads the people  
astray.

13: Οὐδεὶς μὲντοι παρρησιαζέσθαι | No one, however, spoke openly  
λεῖ περὶ αὐτοῦ, διὰ τὸν φόβον τῶν | of him, for fear of the Jews.  
Ἰουδαίων·

1. *Ποῦ* implies doubt, as in Luke viii. 25 : "And he said unto them: Where, then, is your faith?" The Jews, knowing that he rejected their faith, ask: Has he come to keep the feast, or does he wish by his absence to show his condemnation of holy days? And there was a great dispute among them concerning the doctrines he taught, but they feared to say out plainly that he rejected the whole Jewish worship.

## II. DISCOURSES WITH THE PHARISEES

John vii. 14 : "Ἦδὴ δὲ τῇς ἑορτῆς μισοῦσης, ἐνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε.

Now, about the midst of the feast, Jesus went up into the temple, and began to teach.

15 : Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Ὡς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;

And the Jews marvelled, and said: How has this uninstructed man got his learning?

1. *Γράμματα* signifies *learning*. "Ἐγένετο δὲ ἐπὶ τὴν αὐριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας, καὶ πρεσβυτέρους, καὶ γραμματεῖς εἰς Ἱερουσαλήμ" (Acts iv. 5).

It is constantly necessary to fill up passages occurring in John's Gospel with details gathered from the three Synoptics. Here, for example, we are told that Jesus began to preach, and that the people marvelled at his teaching. To understand, therefore, this passage fully, we must know what it was he taught. If we remember what is said in the other Gospels, we cannot help concluding that he taught how false the Jewish worship was, how God is a spirit, and must be worshipped in spirit and in deeds of love. As in his Sermon on the Mount, so now he insisted on the blessing of poverty, and

the necessity of obedience to his five rules of life. In a word, his teaching on the present occasion comprehended his doctrine of the rejection of the false Jewish God and the service of the true God, who can alone be worshipped in spirit, in purity, love, and humility.

John vii. 16: Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με.

Jesus answered them and said unto them: The doctrine I teach is not mine, but his who sent me.

17: Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιῆν, γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἑμαυτοῦ λαλῶ.

Whosoever wishes to do his will, shall know whether the doctrine be from God, or whether I speak from myself.

18: Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δοῦσαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δοῦσαν τοῦ πέμψαντός αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

Whosoever speaks from himself, reasons and determines as seems good to him; but whosoever reasons and determines as seems good to him who sent him, he is true, and there is no untruth in him.

1. Up to the present, *ζητεῖν* has been used by the writer of the Gospel in the sense of *to seek*, but now for the first time it is used by Jesus, and cannot be thus translated; *to seek glory, to seek a judgment*, conveys no meaning. *Ζητεῖν* here signifies, *to form a judgment, or purpose, after mature deliberation*. We meet with the word in the following passages: "And the scribes and chief priests deliberated how they might kill him" (Mark xi. 18). "And the chief priests deliberated how they could take him" (Mark xiv. 1). "And the chief priests and scribes purposed to kill him" (Luke xxii. 1). "And he deliberated how he might betray him" (Mark

xiv. 11). "And do not deliberate nicely as to what you shall eat" (Luke xii. 29). "Be sober, be vigilant; because your adversary, the tempter, walketh about like a roaring lion, choosing out whom he may devour" (1 Pet. v. 8). The use of the word is particularly striking in John xvi. 19: *περὶ τούτου ζητεῖτε μετ' ἀλλήλων*. In all these places *ζητεῖν* must be translated according to the rendering given in our lexicons—*cogitando, meditando, deliberando quærere*. And so in the passage before us, if we do not translate *δόξαν, glory*, which it never signifies, but *opinion, judgment*, *ζητεῖν* will have the meaning it bears in the above quoted passages. The whole discourse is but a confirmation of what has been said in the seventeenth verse; and we have the same idea expressed in John v. 30, 39, 44: "I am able to do nothing of myself: as I understand, so do I also judge. I do not seek mine own will, but the will of him who sent me." "And there is a witness that I truly deliver the will of the Father; and that witness is the Scriptures." "How can you believe, when you accept that which seems to you to be true, but reject the teaching of God."

In this passage we have a reassertion of the idea that the proof of the truth of Christ's doctrine lies in the soul of man. Of course, we should constantly bear in mind that, when speaking of his doctrine, Jesus speaks of the rejection of the God of the Jews, and teaches us that God is a spirit, that we can only know him within ourselves, and that the life of the spirit consists in the fulfilment of God's will.

If we would understand these discourses in John's Gospel, we must remember that in them Jesus confirms, explains, and proves what he had already taught in his

discourse with Nicodemus, and that he does not expound any positive doctrine. It is a fatal error on the part of the Church that she wishes to discover some positive doctrine in them. There is no new teaching in what Jesus says here, but simply a confirmation and reiteration of what he had already taught Nicodemus. It is only when we keep this in mind that we can understand why these discourses, which contain nothing directly antagonistic to the Jews, should nevertheless have excited their anger. The rejection of the Jewish worship and the whole Mosaic law forms the motive argument of all these discourses. There is not one of them that does not arise from a demand on the part of the Jews that he give them a proof of his right to reject their law and worship.

John vii. 19 : Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον ;<sup>1</sup> τί με ζητεῖτε ἀποκτείνειν ; Not Moses gave you the law, nor is there one of you who lives according to the law. Why, then, do you go about to kill me ?

1. There ought to be no mark of interrogation after the words ποιεῖ τὸν νόμον. For what Jesus says is this : "Moses did not teach you the law of God, and there is not one of you who fulfils the law." Jesus is here speaking of the everlasting law, of which he spoke in the Sermon on the Mount. And he says : "It is not Moses who gave you the law, for the law was given by God ; and though you follow the law of Moses, there is not one of you who fulfils the law." And he asks them on what law they base their demand that he should be put to death.

John vii. 20 : Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνειν ;<sup>1</sup> And the people answered and said : Thou hast an evil spirit.

1. I omit the words, "who wishes to kill thee"? because they express nothing, are self-contradictory, and do not call forth any answer from Jesus. They, moreover, destroy the meaning of the words, "thou hast an evil spirit."

John vii. 21: Ἀπεκρίθη ὁ Ἰησοῦς  
καὶ εἶπεν αὐτοῖς· Ἐν ἔργον<sup>1</sup> ἐποίησα,  
καὶ πάντες θαυμάζετε.

And Jesus answered them and said: I have made the service of God one and consistent, and you marvel.

1. Ἔργον signifies *the service of God*, and ἐν signifies *one*. The double accusative literally means, *to make a thing one; to render it complete and consistent in itself*.

John vii. 22: Διὰ τοῦτο<sup>1</sup> Μωσῆς  
δέδωκεν ὑμῖν τὴν περιτομήν· (οὐχ ὅτι  
ἐκ τοῦ Μωσῆως ἐστίν, ἀλλ' ἐκ τῶν  
πατέρων) καὶ ἐν σαββάτῳ περιτε-  
νετε ἄνθρωπον.

Moses, then, gave unto you circumcision; not that it is of Moses, but of the fathers; as he gave you the commandments and the observance of the sabbath as tokens of the covenant with God, and yet you circumcise on the sabbath.

1. Διὰ τοῦτο, as is often the case in John's Gospel, is here used to connect what immediately follows with that which goes before.

The right explanation of this passage, which as interpreted by the Church is altogether unintelligible, depends partly on the nineteenth verse, that Moses did not give the law, and that not one of you lives according to the law, and partly on the twenty-first, in which Jesus says that he has made the service of God a complete and consistent whole, so that it is not self-contradictory like the law of Moses. And he then goes on to give an example of the contradictions that underlie the Mosaic



## TESTIMONY TO THE TRUTH OF

law. To comprehend the full force of the example he gives, we must not forget that circumcision had two meanings, inasmuch as it was both an outward rite and a token of covenant with God. And so with the institution of the sabbath. The sabbath was also a token of covenant with God. Jesus, therefore, says "Moses" commanded you to circumcise the flesh of your foreskin as a sign of covenant betwixt you and God. But this covenant is also confirmed by the observance of the sabbath, and yet, in order that you may fulfil the law of Moses, whose aim is the maintenance of the covenant with God, you violate the sabbath, which is a sign of that same covenant.

John 11 23. ἡ περιτομήν  
λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα  
μὴ λυθῇ ὁ νόμος Μωσέως καὶ χολατέ  
στί οὗτοι ἄνθρωποι νύνη<sup>1</sup> ἐποίησα ἐν  
σαββάτῳ,

If a man on the sabbath day  
take circumcision, that the law  
of Moses shall not be broken,  
why are ye angry with me,  
because I have made a man free  
and sound in mind on the sab-  
bath day?

1 *Ἔγνης* signifies *healthy*, but has also the meaning of *sound, upright, not false*. 'Sound speech, that cannot be condemned, that he who is of the contrary part, may be ashamed, having no evil thing to say of you' (Titus 11 8)

The whole of this passage from beginning to end, has, I think, been misunderstood and misinterpreted by the Church.

The following quotation is from the Archimandrite Michael —

‘One thing’ During the first Passover He kept at Jerusalem the Saviour worked many miracles, but of all

that happened when He went up to keep the second Passover only one incident is recorded,—the miracle that brought upon Him the accusation of having broken the sabbath-day.

“*You all marvel.*” Because I have dared do that on the sabbath which you think to be a violation of the sabbath law, you marvel, are amazed, excite the people against Me, and seek to have Me judged, that I may be put to death. The Saviour reproaches them in that they marvelled, because their wonder is based on a feeling of hate and hostility against His doctrine. But, the Saviour continues, if I this once, as you think, have broken the law of Moses, you yourselves habitually break it, as I will prove to you; and He then proceeds to develop the idea already expressed in the nineteenth verse. The words, Moses gave you circumcision, correspond with the words, Did not Moses give you the law? That is to say, the same Moses who gave you all your laws, and amongst them the law of the sabbath, also gave you the law concerning circumcision. In the same way the words, And you on the sabbath-day circumcise a man, correspond with the words, And yet none of you keeps the law. That is to say, in order to keep the law concerning circumcision, you break the law of the sabbath each time you perform the rite of circumcision on the sabbath-day. The Saviour here refers to a constantly recurring fact in the daily life of the Jews, who, by their strict observance of the law prescribing that every male child should be circumcised on the eighth day after its birth, whenever the eighth day fell on a sabbath habitually violated the sabbath law by performing the rite of circumcision on that day, lest by not doing so they should fail to observe the law concerning circum-

\*cision. But, argues our Lord, if you break the sabbath law in order that you may fulfil the law concerning circumcision, how can you condemn Me as a sabbath-breaker because I make a man whole on that day, a work of far higher importance than the rite of circumcision? Or is it possible you believe that to make a man whole is of less importance than to circumcise a child?

"That we may understand the comparison here drawn between the rite of circumcision and the miracle our Lord had wrought, we must remember that in both the one and the other there is a physical and a spiritual act. In the former, the spiritual act is the reception of the circumcised child into the number of God's chosen people. And in the miraculous cure the physical act was the full recovery of bodily health, the spiritual act was the enlightenment of the entire man: go, and sin no more. In both respects the miraculous cure must rank higher than the rite of circumcision, and thus the Saviour's act is fully justified.

"The fundamental principle on which the Saviour bases His argument is therefore the same as He had, on a previous occasion, asserted more briefly, but not less positively, when He said: The sabbath was made for man, and not man for the sabbath.

"On this ground the law of the sabbath may be broken, if a work of the highest importance has to be performed on that day, even though the law does not directly give permission for the performance of the particular deed. In case of necessity you circumcise on the sabbath-day, and do not count yourselves to have broken the law. I have performed a work of greater necessity than circumcision on the sabbath-day. Where-

fore, then, do you accuse Me of breaking the Sabbath law, and why do you go about to accomplish My death?

"The conclusion drawn by the Saviour receives a further confirmation when He declares that circumcision is not of Moses, but of the fathers. The sabbath law is of such a sacred character that it is included among the ten commandments, but the law of circumcision finds no place in the Decalogue. It had been handed down by the fathers, that is, the patriarchs, and Moses mentions it but once, and then very curtly

"And thus, according to Jewish practice, a law of the highest import, and forming one of the ten commandments, was habitually violated for the sake of a secondary law having no place in the Decalogue. Wherefore, then, accuse Me of breaking the sabbath because I on the sabbath-day perform a work of infinitely greater importance than circumcision, whilst they, who for the sake of the lesser break the greater law, are not accused of violating the sabbath law."

This is what Reuss has to say on the passage—

"Briefly summed up, the line of argument pursued in the concluding portion of the text will be as follows:—The cure of the paralytic on the sabbath has so provoked your wonder and indignation that you are ready even to seek my life. But there are things of higher import than the sabbath (Mark ii 27). Thus the rite of circumcision, instituted long before Moses, is practised at a certain fixed period, on the eighth day after the birth of the child, even if that day happen to fall on a sabbath. But what is circumcision in comparison with the healing of a man who is a complete paralytic? What is a ritualistic ceremony in comparison with a work of love

and charity? What is the flesh in comparison with the spirit? The argument here employed is of a less popular kind than that adopted in the Synoptics (Matt. xii. 2-9; Luke xiv. 5), but is better suited to the necessities of the case, since it was necessary for Jesus to plead the sanction of the law for what he had done on the sabbath-day.

"There is, however, a little obscurity in the statement of the argument, and this we shall perceive if we compare the different versions. In the ordinary text, which we have here followed, the twenty-second verse commences with the words *διὰ τοῦτο*, whilst in the more modern texts they form the conclusion of the preceding verse: *and therefore ye all murmur*. The latter reading appears to be simpler and more natural, but it is contrary to the style of the writer, who invariably introduces, and never concludes, a sentence with these words.

"They are here intended to imply that Moses designedly preserved the ancient rite of circumcision as originally instituted, and without subordinating it to the law of the sabbath, in order to show the superiority of the first over the second. Jesus thus wished to place the cure he had effected on a level with the rite of circumcision, that is, to give it a superiority over the sabbath; and this is shown by the words *διὰ τοῦτο* being placed at the commencement of his argument. If we adopt the other reading, the twenty-second verse becomes isolated from the rest, and the thread of the argument is lost."

Passing over the fact that this translation involves a violation of the ordinary laws of grammar, what is the

outcome of this translation and commentary? Jesus begins his discourse with declaring that the doctrine he teaches is not his own, but is from God, and that he who fulfils the will of God knows whether what he teaches be true or not. He then proceeds to say: "It is not Moses who gave the everlasting law, nor is there one of you who lives according to the law." And he asks them: "Why, then, do you go about to kill me?" To this they answer: "Nay, we do not wish to kill thee." And he replies, according to the Church's interpretation: "You go about to kill me, because I have worked a cure on the sabbath; but the sabbath is of little import." And then is introduced a long explanation, which is entirely out of place, as to how it was not Moses, but the fathers, who instituted the right of circumcision: "You yourselves violate the sabbath, but to heal a man is a thing of higher importance and necessity." And after this superfluous digression, he is represented as saying: "Judge not according to the appearance, but judge according to the truth." Whereupon he proceeds: "You know me, but you know not him who has sent me"; and renews the interrupted discourse.

Involuntarily we are tempted to ask why Christ should on this occasion speak so inopportunately and so inconsequently; why something that has nothing to do with his discourse should be dragged into it; owing to which the sequence of thought is destroyed, and a discourse on a high and lofty theme is suddenly converted into a vulgar wrangle with the Pharisees.

If we adopt the translation I have given, all this is avoided, the sequence of thought is maintained, and the general harmony of the discourse is preserved. Jesus says: "It is not Moses, but God, who gave you the law,"

and yet you do not fulfil the law. Why, then, do you go about to kill me?" They reply: "Because thou hast an evil spirit." To which he answers: "I have made the service of God one and consistent, and given you a law that is also one and harmonious, and this you regard as a wonder and a marvel. But you do not marvel that, though Moses gave you the law in order that you might be brought into covenant with God, and one of the first conditions of this covenant is the observance of the sabbath, you nevertheless perform the rite of circumcision on the sabbath-day, lest you should break the law of Moses. Why, then, does it appear strange or wonderful to you that I make a man *wholly free and just* on the sabbath-day? Do not judge by the letter, but by the spirit." And he then naturally continues his discourse: "Do not ask who I am, but rather ask, who has sent me."

John vii. 24: Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.<sup>1</sup>

Judge not according to the outward appearance, but judge according to the truth.

1. These words are closely connected with the nineteenth verse, in which we read that Moses did not teach you the law, and that not one of you fulfils the law. This will be understood by those who judge a thing, not by its outward appearance, but from its essential nature.

John vii. 25: Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;

And behold, some of the inhabitants of Jerusalem said: Is this he, whom they seek to kill?

26: Καὶ ἶδε, παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λίσσονται· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός;

But, lo, he preaches openly, and they do not answer him. Have, then, the rulers already confessed that he is the very Christ?

27: Ἀλλὰ τοῦτον οἶδαμεν, πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν.

But this man we know. But when the Christ comes, no one will know whence he is.

28: Ἐκράξεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς, καὶ λεγὼν Καί με οἴδατε, καὶ οἴδατε ποθὺν εἰμὶ καὶ ἀπ' ἐμαυτοῦ οὐκ ἐληλυθὼς, ἀλλ' ἔστιν ἀληθινὸς ὁ πεμψάς με ὃν ὑμεῖς οὐκ οἰδατε.

And whilst he was teaching in the temple, Jesus cried out You know me, and know whence I am come. But I am not come of myself, and he that has sent me is true, but him you know not.

29: Ἐγὼ δὲ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, κακείνου, καὶ ἀπεστείλεν

I know him, that I am from him, and that he has sent me.

30: Ἐζήτουν οὖν αὐτὸν τιάσαι καὶ οὐδεὶς ἐπέβαλεν<sup>1</sup> ἐπ' αὐτόν τῇ χειρὶ, ὅτι οὐκ ἐληλυθεῖ ἡ ὥρα αὐτοῦ.

And they sought to entrap him, but no one was able to convict him, for his hour had not yet come.

1. Ἐζήτουν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν. Both these expressions, in their literal sense, signify, *to take by force*, but they also mean, *to entrap and get the better of in an argument*. The latter rendering is preferable in this place, and is more in harmony with what immediately follows.

John vii 31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς ὅταν ἐλθῇ μήτι πλεονεξήσῃς τούτων ποιήσεις ἢ ὅς τις ἐποίησεν.

And many of the people believed in his doctrine and said, that when the Christ himself comes, he will not be able to show himself to be better than this man.

32: Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγυζόντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ Ἀρχιερεῖς ὑπηρίτας, ἵνα πιάσωσιν αὐτόν.

The Pharisees heard that the people were excited and confused about his doctrine, and the Pharisees and high priests sent some of their assistants to entrap him in his speech.



33 : Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς.  
"Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι,  
καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

And Jesus said : Only for a short time I abide with you, and lead you to him who has sent me.

34 : Ζητήσατέ με, καὶ οὐχ εὐρήσατε· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἰλθεῖν.<sup>1</sup>

You shall seek proofs against me, but shall find none, and whither I go, you shall not be able to come.

35 : Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν· μή εἰς τὴν διασπείραν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;

And the Jews said among themselves : Whither does he intend to go, that we shall not find him? Or does he think to go to the Greeks, and teach them?

36 : Τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπε· Ζητήσατέ με, καὶ οὐχ εὐρήσατε· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἰλθεῖν;

What mean these words : You shall seek me and shall not find me, and whither I go, you shall not come?

1. Jesus says : You will dispute with me, but you will gain nothing thereby. It is not needful to dispute, but to obey, to do, to follow after me. Only then can you know whether my doctrine be true.

John vii. 37 : Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω.

On the last great day of the feast, Jesus stood and cried : If any man thirst, let him come unto me and drink.

38 : Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ βρύσουσιν ὕδατος ζώντος.

He who believes in my doctrine, as is said in the scripture, out of his belly shall flow rivers of living water.

39 : Τοῦτο δὲ εἶπε περὶ τοῦ ἁγίου

This he said of the Holy Spirit.

ματος οὐ μέλλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὕτω γὰρ ἦν Πνεῦμα ἅγιον,<sup>1</sup> ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.<sup>2</sup> | which they who believe in him should receive; for the Spirit was not yet given, since Jesus was not as yet confessed.

1. The word ἅγιον is not found in most texts.

2. Δοξάζεσθαι, like παραλαμβάνειν, does not signify, *to be famed, to be glorified; but, to be confessed, to be understood.*

John vii. 40 : Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφῆτης.

Many of the people received his doctrine, saying : Truly, this is a prophet.

41 : " Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται ;

Others said : This is the chosen one of God ! But some said : . Shall the chosen one of God come out of Galilee ?

42 : Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαβὶδ, ὁ Χριστός ἔρχεται ;

It is written in the scripture, that he shall be of the seed of David, and of the village of Bethlehem.

43 : Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγενετο δι' αὐτόν.

And there was a division among the people concerning him.

44 : Τινὲς δὲ ἠθέλουν ἐξ αὐτῶν πιᾶσαι αὐτόν· ἄλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

Some of them wished to entrap him in his speech, but none of them could convict him.

45 : Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς Ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκείνοι· Διὰ τί οὐκ ἠγάγετε<sup>1</sup> αὐτόν ;

And their assistants returned to the priests, and the priests said unto them : Why did you not expose him ?

46 : Ἀπεκρίθησαν οἱ ὑπηρέται.

And the assistants answered

Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος | and said : Never man spake like  
ὡς οὗτος ὁ ἄνθρωπος. <sup>2</sup> | this man.

1. Ἀγεῖν signifies, to lead one to make an admission ;  
to expose.

2. From this answer we gather that these ὑπηρέται  
were not police-agents, but assistant interpreters of the  
law, in the service of the priests, who had sent them  
expressly to entrap Christ in his speech.

John vii. 47 : Ἀπεκριθῆσαν οὖν | And the Pharisees said unto  
αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ υμεῖς, | them . Are you also deceived ?  
πεπλάνησθε ,

48. Μὴ τις ἐν τῶν ἀρχόντων ἐτίσ- | Not one of the chief rulers has  
τευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρι- | believed in him, nor one of the  
σαιῶν , | Pharisees.

49 Ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ | But the common people who  
γινώσκων τὸν νόμον, ἐτίκαταρατοὶ | know not the law are accursed.  
εἰσὶ .

50 Ἀγρεύει Νικοδήμους τοῦ αὐτοῦ , | And Nicodemus, the same that  
ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ | came to Jesus by night, being one  
αὐτῶν' | of them, said unto them :

51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν | Have we any right according  
ἄνθρωπον, -αν μὴ ἀκουσῇ τὰρ αὐτοῦ | to our law to judge the man, till  
πρῶτον, καὶ γινῇ τι τοιοῦτο , | we have first learned and known  
what it is he teaches ?

52 : Ἀπεκριθῆσαν καὶ εἶπον αὐτῷ | And they answered him and  
Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας, ἡ, ἐρ-υ- | said Art thou, then, also of  
νησον, καὶ ἰδὲ ὅτι προφῆτης ἐκ τῆς | Galilee ? Search the scripture  
Γαλιλαίας οὐκ ἔστι γινῆσθαι . | and see whether a prophet can  
arise out of Galilee.

53 : Καὶ ἐπορεύθη ἕκαστος εἰς τὸν |  
οἶκον αὐτοῦ .

Jesus did not go up to Jerusalem to keep the feast, for in his teaching he condemns the observance of holy days and all rites of outward worship; but when the feast was half over, he went up to preach to the people. And he went into the temple, and began to teach them to serve God in spirit; and they all marvelled at his doctrine, and wondered whence he, a simple man, had gained his knowledge. But he said: "This is not my teaching, but the teaching of God—the spirit." And when they asked for proofs of the truth of his doctrine, he told them: "There is one proof that will convince men whether my teaching be true, and this proof is to be found in the endeavour to fulfil the will of God; let them do this, and they shall know whether my doctrine be true, or merely of mine own invention." This will of God is known to all, and Jesus speaks of it in his Sermon on the Mount, when he tells us that God is a spirit, that no one has seen him, that the Jewish form of worship is false, and that the spirit of God dwells in man.

In answer to objections founded on the law of Moses, Jesus pointed out that it was not Moses, but God, who gave the law, and that they themselves did not follow the law. As an example of the relation his teaching bears to the law, he told them that the law was essentially based on a covenant with God, of which the rite of circumcision was the token and symbol. The covenant is thus the first and chief point; but the fulfilment of the whole law is in contradiction to it. And, by way of proof, he cited the performance of the rite of circumcision on the sabbath-day. If this rite may be performed on the sabbath, we must conclude that the principal point in the law, the covenant, of which the sabbath is also the symbol, is at the same time of secondary importance.

"In my teaching the chief and essential thing is to serve God in our works." But they did not understand him, and disputed as to whether he were the Messiah. It seemed to them that he could not be the Messiah because they knew him, whereas no one will now the Messiah. And Jesus cried out: "You say, you will not know him who is sent from God. And you do not know him: you know me, the carpenter's son, but you know not him who is within me, and who speaks to you of God: him you do not know. And this is the Christ, the chosen one of God, the promised teacher, and no other Christ will there be. I now lead you to the Father, follow me, and do not dispute as to who I am, for if you do so, you will never receive the Father. Follow me, I have revealed unto you the true life; therefore, follow me, and possess this life. Like the waters of a spring, it shall never be exhausted."

The words which Jesus Christ spake convinced and persuaded many of the simple and unlearned. But the priests and high priests said: "This is an accursed people who know not the law. They believe anything that is told them." Nicodemus said to them: "Nevertheless, it were well that we should know what it is he teaches; perchance his doctrine may be true." "That cannot be," replied the Pharisees, "for he comes out of Galilee."

And the wise men still repeat what these Jews said of Christ, and for more than eighteen hundred years the Church has repeated the same thing, and declares that, according to the prophets, the Son of God must come in a certain place and under certain conditions. But they do not listen to the words of Jesus: "You know me, and whence I come. But I am not come of myself, and he that sent me is true, but him you know not. And to

know him is the one only thing that is needful. If you do not know him, that is, if you know not God, who is within yourselves, you cannot know me. If I say I am the Christ, you will believe me, but you will not believe God who is within you; only if you believe in God who speaks through me, can you know God who is in you."

John viii. 12. Ἰησοῦς οὖν ὁ ἑαλὼν αὐτοῖς ἐλάλησεν, λέγων· Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ κολλοῦν ἔμολι, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς ζωῆς.<sup>1</sup> Another time Jesus said: I am the light of the world. Whosoever follows me shall not walk in darkness, but shall have the light of life.

1. "In him is life, and the life is the light of the world" (John i. 4). All the critics are agreed in regarding as an interpolation the introduction into this place of the story of the woman taken in adultery. The discourse resumed in the twelfth verse is an immediate continuation of the preceding chapter. Its peculiarity consists in that, whereas before Jesus spake to the people, he now turns to the Pharisees. We may suppose that after the report given in by their assistants, the Pharisees themselves began to dispute with Jesus.

John viii. 13. Εἶπον οὖν αὐτῷ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς ἢ μαρτυρία σου οὐκ ἐστὶν ἀληθής. And the Pharisees said unto him: Thou bearest witness of thyself, and therefore thy testimony is not true.

14: Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἀν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθὴς ἐστὶν ἡ μαρτυρία ἧν ἔχω· ὅτι οἶδα ποθεν ἦλθον καὶ τοῦ ποῦ ἐρχομαι, καὶ ποῦ ὑπάγω. But Jesus answered them and said: Though I bear witness of myself, my testimony is true, because I know whence I have come, and whither I lead men. You only know not whence I come or whither I lead men.

15 : 'Υμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω<sup>1</sup> οὐδένα.<sup>2</sup> | You judge according to the flesh, but I convict no man.

1. The word οὐδένα, used here as a complement to the verb κρίνω, shows the latter to be employed in the sense of *to convict, to condemn*.

2. In reply to the question, how his doctrine can be shown to be true, Jesus adduces the first proof, namely, that whosoever conforms in his life to Christ's teaching, will learn that his doctrine is true; and the second proof is that it makes plain whence the spirit of man has come, and whither it goes: and this is what his questioners did not know.

John viii. 16 : Καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.<sup>1</sup> | And if I convict you, my judgment is true; for I am not alone, but also my Father who sent me.

1. In many copies the fifteenth and sixteenth verses are not found. They do not add anything to what has already been said, and, moreover, only serve to make the whole discourse obscure.

John viii. 17 : Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν. | It is also written in your law, that the testimony of two men is true. (Deut. xix. 15.)

18 : 'Εγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.<sup>1</sup> | I bear witness of myself, and my Father who has sent me also, bears witness of me.

19 : "Ἐλεγον οὖν αὐτοῖς· Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε ἐγὼ οἶδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν. | The Jews said unto him: Who is this Father of thine? And Jesus said to them: You neither know me, nor my Father. If you knew me, you would know my

Father also. If you know not me, neither do you know my Father.

1. The third proof of the truth of Christ's doctrine is, that its truth is established by two witnesses: man himself, and God, the Father of man. The Jews ask: "Who is thy Father?" Jesus answers: "That is the very point: you neither know your Father, nor do you know whence you are. If you knew, all would be made clear to you. He says, therefore, the same as he had already said to Nicodemus: The first and essential thing is, to know whence comes life, the spirit of man.

Joh<sup>i</sup> viii. 20: Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφωλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίστανεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.<sup>1</sup>

These words Jesus spake in the treasury in the temple, and no one took him by force, because it was plain the hour had not come.

21: Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἰγὼ ὑπάγω, καὶ ζητησετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθάνετε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

And again Jesus said unto them: I go, and you shall dispute who I am, and shall die in your error. Whither I go, you shall not come.

22: Ἔλεγον οὖν οἱ Ἰουδαῖοι· Μὴ τι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

And the Jews said: Will he not kill himself, because he said: Whither I go, you shall not come?

23: Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.

And he said unto them: You are of the lower, I am of the highest: you are of this world, I am not of this world.

24: Εἶπον οὖν ὑμῖν ὅτι ἀπο-

I have said: You shall die in



θανείσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. | your errors, if you put not your  
 εἰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, | trust in that which I am.  
 ἀποθανείσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. |

25 : "Ἐλεγον οὖν αὐτῷ· Σὺ τίς εἶ; | And they said unto him : Who  
 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν | art thou? And Jesus said unto  
 ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν.<sup>2</sup> | them : Above all, I am that which  
 | I teach you.

1. In many copies *αὐτοῦ* does not occur.

2. "I am that which I have from the beginning told you. I am the light and intelligence; I am that which I teach you; I am my doctrine; I am the way and the truth." These words are followed by the twenty-sixth verse: "I have much to judge and to say of you; but he who has sent me is true, and I speak to the world that which I have heard from him." The meaning of this verse is not at all clear.

This is what the Archimandrite Michael writes on the verse in question—

"*'I have many things to judge and to say of you.'* These words were called forth by the question with which the Jews interrupted the Saviour, and from a continuation of the discourse commenced in vers. 21–24. He had uttered a hard saying as to the sad moral condition of the Jewish people, and to what it would bring them, and now He continues His discourse by declaring that He has much to say in judgment of that condition, that their eyes may be opened and they may be made to see the abyss of destruction ready to swallow them up, and recognise the burden of their responsibility before God. But, He goes on to say, however hard it may be for you

to hear and for Me to convict you, and even though My words embitter you still more against Me, I must tell you the truth, since He who has sent Me is the truth, and I must speak that I have heard from Him.

“‘*But they did not understand,*’ etc. This is the evangelist’s remark on the bearing of the people towards the words spoken to them by Christ. This misunderstanding must strike us as being strange, when we remember how Christ had already often spoken of the Father having sent Him, and that the people then understood the meaning of His words. It is, however, probable that those even of His enemies, who had often heard Christ, understood Him also now though but superficially; whilst the crowd who stood around Him did not understand, and it is to them the evangelist refers. And for the same reason the Saviour now speaks directly of the Father having sent Him.”

Reuss thus explains the passage—

“On a first reading it is not easy to trace the logical sequence of this reply made by Christ to the last question of the Jews. The commentators have attempted various and widely different interpretations, but it cannot be said, that any one of them has succeeded in thoroughly clearing up the inherent difficulties of this passage. We think, however, the unity of idea in the twenty-fifth and twenty-sixth verses will be maintained if we understand them after this way. To the question, *Who art thou?* Jesus simply answers: *I am the same that I have said; in other words, I have no need to tell you again, I have already sufficiently explained to you who I am.* The adverb *τὴν ἀρχὴν* does not signify *from the beginning*, for it is not connected with the concluding words of the

sentence (I am the same that I have said unto you from the beginning), but it forms the commencement of the phrase, and means: the first and only answer I have to give is, etc. It is a kind of protest, a refusal to repeat explanations that have become superfluous. and then he adds, by way of antithesis: It is of you I have to speak, a subject of far greater importance for you. The truth of my words has been established, it is time that you made a right application of them: since what I have to say of you is at once a judgment, a conviction, an earnest and serious warning. It is most necessary that you should take them into consideration; but this you neglect to do, as if I were speaking of something that does not concern you: and, nevertheless, I am but the interpreter of the highest authority, the judge supreme, and I say only that which is for the good and profit of men. We have not translated the first words of the twenty-sixth verse, *I have many things to say: but, I restrict myself to what the Father dictates to me.*"

The twenty-sixth verse teaches nothing that has not already been said, and not only breaks the connection between the twenty-fifth and twenty-seventh verses, but deprives the twenty-seventh of any meaning whatever. If the twenty-seventh verse, "They did not understand that he spake to them of the Father," follows immediately after the words, "I am that which I teach you," it is evident that *which* refers to the Father. But if we place it after the twenty-sixth verse, where he speaks of Him who has sent him, that is, the Father, this twenty-seventh verse has no meaning. It ought, therefore, to be struck out. In the preceding verse the same assertion is made as in a later verse: "I and the Father are one."

For when he says, "I am that which I teach you," that which he teaches is the Father, and thus they are one and the same.

John vii. 28: Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.<sup>1</sup>

29: Καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστίν· οὐκ ἀφῆκε με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.<sup>2</sup>

30: Ταῦτα αὐτοῦ λαλοῦντες πολλοὶ ἐπίστευσαν εἰς αὐτόν.

31: Ἦλθεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ·

32: Καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

33: Ἀπεκρίθησαν αὐτῷ·<sup>3</sup> Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλεύθεροι γενήσεσθε;

And Jesus said unto them: When you shall set up the son of man, you shall know who I am. I do nothing of myself, but I speak that which my Father has taught me.

And he who has sent me is with me. The Father has not left me alone, for in all times and in all places I do those things that please him.

And when he spake these words, many believed in his teaching.

And behold, Jesus said to those who believed on him: If you remain constant in my intelligence, then shall you be taught by me,

And know the truth, and the truth shall make you free.

They answered him: We are of the race of Abraham, and have never been slaves unto any man. How then sayest thou, You shall be made free?

1. I am that which I teach you.

2. That is, not those who believed, but those who disputed with him.

John viii. 34 : Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρτίας.<sup>1</sup>

And Jesus answered them and said : You yourselves know that whosoever errs makes himself the slave of his error.

35 : Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

And the slave abides not in the house for ever, but the son abides for ever.

36 : Ἐάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε.<sup>2</sup>

If, therefore, the son shall make you free, you will indeed be free.

1. In many copies τῆς ἁμαρτίας is wanting.

2. The meaning of this passage is not quite evident. From the opening words of the comparison here made, "the slave abides not in the house for ever, but the son abides for ever," we should expect Christ to continue, "Strive, therefore, to be, not slaves, but sons." Instead of this, he says : "The son shall make you free." The Church understands this to mean that the Son of God, the Second Person in the Trinity, shall make free. But if Jesus had wished to teach this, he would not have gone on to tell us that everyone who commits sin is a slave of sin, and that the slave does not abide in the house for ever, but the son does. To take the word slave in the sense of a sinner whom the Christ-God shall free, so far from making the comparison easier to understand, renders it altogether unintelligible. Man, by his consciousness, is a son of God ; man, by his errors, becomes the slave of those errors. The son is always

one of the Father's family, but not the slave. The man who commits sin thereby makes himself for a while a slave. The man who turns to the Father becomes a son, and is freed, and remains for ever a son. It is possible to live in the house as a son or as a slave; but only he who lives as a son is free. Consequently, the truth which makes us free is the recognition of our sonship to the Father. In this passage we have the germ of the parable of the hireling shepherd.

John viii. 37: Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστέ· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

38: Εἰγὼ δὲ ὃ ἐμάρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὃ ἐμάρακατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.

39: Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστὶ· λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε αὐτοῖς.

40: Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ἐς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν.

41: Ἡμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν· εἶπον οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἵνα πατέρα ἔχομεν, τὸν θεόν.

42: Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·

I know that you are of the race of Abraham. Nevertheless, you wish to kill me, because my intelligence has no place in you.

I speak that which I have learned of my Father. And you do that which you have learned of your father.

And they said unto him: Abraham is our father. Jesus said to them: If you were the children of Abraham, you would serve God even as he served him.

But now you think it is well to kill me, a man who has told you the truth, which I have learned of God: this did not Abraham.

You serve your father. They said unto him: We are not born of fornication. We have one common Father, even God.

Jesus said to them: If God

Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾷτε  
 ἂν ἐμὲ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον  
 καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ  
 ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.

43 : Διατί τὴν λαλίαν τὴν ἐμὴν  
 οὐ γινώσκετε ; ὅτι οὐ δύνασθε ἀκούειν  
 τὸν λόγον τοῦ ἐμοῦ.

44 : Ὑμεῖς ἐκ πατρὸς τοῦ δια-  
 βόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ  
 πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος  
 ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν  
 τῇ ἀληθείᾳ οὐκ ἔστηκε· ὅτι οὐκ ἔστιν  
 ἀλήθεια ἐν αὐτῷ· ὅταν λαλήσῃ τὸ  
 ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι  
 ψεῦδης ἐστί, καὶ ὁ πατὴρ αὐτοῦ.

45 : Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν  
 λέγω, οὐ πιστεύετε μοι.

46 : Τίς ἐξ ὑμῶν ἐλέγχει με περὶ  
 ἁμαρτίας ; εἰ δὲ ἀλήθειαν λέγω, διατί  
 ὑμεῖς, οὐ πιστεύετε μοι ;

47 : Ὁ ὢν ἐκ τοῦ θεοῦ, τὰ ῥήματα  
 τοῦ θεοῦ ἀκούει· δια τοῦτο ὑμεῖς οὐκ  
 ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

were your Father, you would  
 love me, because I proceeded  
 from the Father and I go to him.

I am not come of myself, but  
 he has sent me. And you do not  
 accept my words of intelligence  
 because you cannot understand  
 my reasoning.

You are of the devil, and your  
 like to do the lusts of your father.  
 He was a murderer from the  
 beginning, and abode not in the  
 truth, because there is no truth  
 in him. Whenever he speaks, he  
 speaks a lie of his own, and there  
 is no truth in him, because he is  
 a liar and the father of lies.

But when I tell you the truth,  
 you will not believe me.

Which of you can convict me  
 of error? And if I teach you the  
 truth, why will you not believe  
 me?

He who is of God understands  
 the words of God. You receive  
 not his words, because you are  
 not of God.

These verses (41-46) are a development of the original and essential idea underlying this whole discourse, that the law of Moses is false, and that, whilst the Jews do not understand the law of Moses, they also fail to fulfil the law of God. Jesus explains to them

how the whole of their law is a lie, how they serve the devil and his lusts, and that, consequently, they cannot receive, nor do they even wish to receive, his teaching on the true service of God.

John viii. 48 : Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρεῖτης εἶ σὺ, καὶ δαιμόνιον ἔχεις ; And the Jews answered and said unto him : Did we not speak the truth that thou art a Samaritan, and art possessed ?

49 : Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. Jesus answered : I am not possessed. But I honour the Father, and you dishonour me.

50 : Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.<sup>1</sup> I do not teach of myself ; but there is one who judges and punishes.

1. "These words are not easy to understand, but from what follows we may infer that he *"who judges and punishes"* is death.

John viii. 51 : Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, ἕνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Verily I say unto you : If a man comprehends and fulfils the law of intelligence, he shall never see death.

52 : Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις· Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. The Jews said unto him : Now we know thou art possessed. Abraham is dead, and the prophets, and thou sayest, if a man comprehend and fulfil the law of intelligence he shall never taste of death.

53 : Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε ; καὶ οἱ Art thou, then, greater than our father Abraham, who is dead,



προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; | and the prophets? What maketh thou thyself?

54: Ἀπεκρίθη Ἰησοῦς· ἰ. ἂν ἐγὼ δοξάζω ἑμαυτὸν, ἢ ἥδεα μου οὐδὲν ἔστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστι. | And Jesus answered: If I thus confessed myself and taught what I know of myself, my teaching would be naught; but there is one who acknowledges me, and of him you say that he is your God.

55: Καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔνομαί ομοιοῦ ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. | And you have not known him, and do not know him, but I know him. And if I say, I know him not, I shall be a liar like unto yourselves. But I know him, and I fulfil the law of intelligence.

1. An emphatic denial of an external God; a repetition of what we have already been taught in the first chapter of this Gospel (ver. 18) and in the First Epistle of John (iv. 12): "No one has ever seen and comprehended God."

John viii. 56: Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλίασατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμεῖν· καὶ εἶδε, καὶ ἐχάρη. | Your father Abraham loved my light, and he saw it, and rejoiced in it.

57: Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἐτη οὐπὼ ἔχεις, καὶ Ἀβραάμ ἑώρακας; | The Jews said unto him: Thou art not yet fifty years old, and hast thou seen Abraham?

58: Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι.<sup>2</sup> | And Jesus said unto them: Truly, I say unto you: Before Abraham was born, I am.

59: Ἦσαν οὖν λίθους ἵνα βάλωσιν | And, behold, they took up

ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ stones to cast at him, but Jesus  
ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ hid himself from them, and went  
μέσον αὐτῶν· καὶ παρήγεν οὕτως.<sup>3</sup> out of the temple.

1. *Ἡμέρα* must be here understood in the sense of *the light of the day*. In many copies we find the word *δόξαν*.

2. Jesus declares himself to be that which he preaches to them; and he preaches to them that which he knows from God. He who sets up within himself intelligence, the son of God, shall receive life, and shall not die; since this intelligence is God, and no other thing; nor can he hide it, even if he wished. From his words, "*and he shall not die*," we learn that this intelligence is one, that it is and was before Abraham, and that it is not subject to the condition of time.

3. The discourses of Jesus with the Pharisees, as related in the Synoptics, when they demanded proofs of the truth of his doctrine, and these two chapters of John (vii. and viii.), form one continued argument, in which Jesus, in reply to the question put to him by the Jews, what proof he can give that his doctrine is true, explains to them that there is, and can be, no proof of his teaching, because his teaching is the doctrine of life, the doctrine of man's service to God, whom we confess within ourselves, but whom we cannot see and comprehend, or show to others.

### III. THE BLIND MAN RESTORED TO SIGHT

John ix. 1 : Καὶ παράγων εἶδεν And as Jesus passed by, he saw  
ἄνθρωπον τυφλὸν ἐκ γενετῆς.<sup>1</sup> a man who was by nature wit-  
less.

1. Ἐκ γενετῆς, from his birth, a phrase occurring but once in the New Testament. It has here a cognate signification, and, I think, is best translated: *by nature*.

This chapter, standing as it does between the eighth and tenth, is an exposition of one and the same idea, and at the same time is an answer to the old question: What proofs can be given that the law of Moses is false, and that the teaching of Christ is true?

Now, if we analyse this ninth chapter, it is impossible to suppose that the writer is here speaking of any cure of bodily blindness. For, then, we cannot understand why Jesus, after he had healed the man, should say: "I am the light of the world, and I must work whilst it is day"; we cannot understand why the blind man should say of Jesus: "he is a prophet"; we cannot understand why the Pharisees should say to him: "give the praise to God"; we cannot understand why they should revile him by saying: "thou art his disciple"; we cannot understand why, when he again met him, Jesus should say to him: "thou hast seen the Son of God, and seest him now"; and lastly, what is most important, we cannot understand either the meaning or the appropriateness of the thirty-ninth, fortieth, and forty-first verses: "And Jesus said: I have come into the world that they who see not might see, and that they who see might be made blind. And they who were with him heard these words, and said unto him: Are we also blind? Jesus said unto them: If you were blind, you should have no sin; but now you say, We see; and, therefore, your sin remains."

If this be nothing more than the story of a miraculous cure, like the one recorded by Mark (viii. 22), all the didactic portion of the passage loses its force and mean-

ing; but if it be a didactic narrative, we lose nothing save that insignificant portion of the story which relates how Christ spat on the ground, made clay of the spittle, and anointed the blind man's eyes. I have chosen the latter alternative, as being more appropriate in the present case, since it requires us to reject only those few words referring to the spitting, the making clay of the spittle, and the anointing of the blind man's eyes.

John ix. 2: Καὶ ἠρώτησαν αὐτόν; And the disciples asked Jesus, οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββί, saying: Master! In what has τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, this man or his parents sinned, ἵνα τυφλὸς γεννηθῇ; that he was born witless?

1. In some copies we read τί τίς, and this reading gives a fuller meaning to the passage.

2. Here we have another example of the use of ἵνα in the sense of ὥστε.

John ix. 3: Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε οὗτος ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἄλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. And Jesus answered: Neither has this man nor his parents sinned. But this has been that in him might be shown man's service to God.

4: Ἐμὶ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. We must serve him who has sent us whilst it is day; for night will come, wherein none can work.

1. There should be a full stop after αὐτοῦ. Otherwise, the preposition immediately following has no meaning, unless it be the strange idea that a man can be born blind for no other reason than that the works of God should be revealed. The answer here made by Jesus is

conceived in the same spirit that prompted his words to the Jews: "Do not dispute whether I be evil or true, but follow after me." He says: "There is no need to dispute as to who has sinned, the man himself or his parents; the one thing we have to do, is to serve God as long as we live."

2. In many copies we find ἡμᾶς both here and after the word πέμψαντος, instead of ἐμέ and με.

John ix. 5: "Ὅταν ἐν τῷ κόσμῳ      For whilst I am in the world,  
 ὥς εἰμι τοῦ κόσμου.<sup>1</sup>      I am a light to the world.

1. Intelligence is the light of the world. "But how," ask the disciples, "if from his birth a man has not seen the light? Is he to blame, or not?" To this question Jesus answers: "No one is to blame." If we see a man in darkness, it is our duty, instead of curiously asking who is to blame, to "work the works of God"; those same works which could not be manifested if there were no blind. We must give light to those who are in darkness. Not that God has, with this special design, blinded men; but because every manifestation of God consists in the illumination of the dark places in the earth, in the blind being made to see. Whilst it is still day, we must labour and make the light to shine in darkness. So long as we are in the world, we are the light of the world, and in this alone consists our true life.

John ix. 7: <sup>1</sup> Καὶ εἶπεν αὐτῷ:      And he said unto him: Go and  
 "Ὑπαγε, νίψαι εἰς τὴν κολυμβήθραν      wash thyself in the bathing-place,  
 τοῦ Σιλωαμ (ὃ ἐρμηνεύεται Ἀπεσταλ-      which is called the Sent. He  
 μένος). Ἀτηλήθην οὖν καὶ ἐνίψατο.      washed himself in it, and received  
 καὶ ἔλαβε θέαν."      sight.

8: Οἱ οὖν γείτονες καὶ οἱ θεω-  
ροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς  
ἦν, ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθ-  
ήμενος καὶ προσαιτῶν;<sup>2</sup>

His neighbours, and they who  
had seen him before, when he  
was begging, said : Is not this he  
who sat and begged ?

9: "Ἄλλοι ἔλεγον· "Ὅτι οὗτός  
ἐστίν· "Ἄλλοι δὲ· "Ὅτι ὅμοιος ἐστίν  
αὐτῷ· "Ἐκεῖνος ἔλεγεν· "Ὅτι ἐγώ  
εἰμι.

Some said : It is the same.  
Others said : He is like him.  
But he said : I am he.

10: "Ἐλεγον οὖν αὐτῷ· Πῶς ἀνε-  
ώχθησάν σου οἱ ὀφθαλμοί;

And they said unto him : How  
were thine eyes opened ?

11: "Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν·  
"Ἄνθρωπος, λεγόμενος Ἰησοῦς πηλὸν  
ἔποίησε,<sup>3</sup> καὶ ἐπέχρισέ μου τοὺς ὀφθαλ-  
μούς, καὶ εἶπε μοι· "Υπάγε εἰς  
κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψαι.  
"Ἀπελθὼν δὲ καὶ νιψάμενος ἀνέ-  
βλεψα.

And he answered and said : A  
man, who is named Jesus, bade  
me wash myself with the purifi-  
cation of the Sent ; and I washed  
myself, and, behold, I see.

12: Εἶπον οὖν αὐτῷ· Ποῦ ἐστιν  
ἐκεῖνος; Λέγει· Οὐκ οἶδα.

Then they said unto him :  
Where is he? And he said : I  
know not.

1. I have omitted the sixth verse, which contains a number of trifling and unnecessary details, and in the seventh verse have simply and directly translated the words, *τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται Ἀπεσταλμένος, the bathing-place, which is called the Sent.* In adopting this translation, I do not omit or pass over a single word.

Recovery of sight is obtained by purification in the spirit of him who is sent. Nor can we fail to remark that in the fourth verse it is expressly stated how he who seeks recovery of sight is obliged to work the works of him who sent him. The blind man washes himself and

is regenerated in the pool of the Sent; that is to say, he follows out the instructions and does the works of him who has sent him.

2. *Προσσαιτεῖν*: to beg with importunity, to solicit, to beg constantly.

We have here another proof that we are not reading the story of any miraculous cure of physical blindness; for we are told, not that his neighbours knew him to have been aforesime blind, but that they had constantly seen him sitting and begging.

3. As before, in the sixth verse, so here these unnecessary details as to how Christ spat on the ground, and with the spittle anointed the man's eyes, are omitted.

John ix. 13: "Αγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν.	And they brought to the Pharisees him that had aforesime been witless.
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14: Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐπέκεινεν ὁ Ἰησοῦς, καὶ ἀνέφωξεν αὐτοῦ τοὺς ὀφθαλμούς.	Now, it was a sabbath-day when Jesus opened the eyes of him who was born witless.
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15: Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνίψαμην, καὶ βλέπω.	And again the Pharisees asked him how he had received his sight. And he said to them: I cleansed myself, and, behold, now I see.
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16: Ἐλέγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ὁ ἄνθρωπος ἁμαρτωλὸς ταῦτα σημεῖα	And the Pharisees began to dispute among themselves. Some said: This man is not in covenant with God, for he keeps not the sabbath. Others said: A
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ποιεῖν ;<sup>1</sup> Καὶ σχίσμα ἦν ἐν αὐτοῖς. sinner cannot give sight to men. And there was a division among them.

17 : Λέγουσι τῷ τυφλῷ πάλιν· And again they said unto him who had been born witless : And Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι<sup>2</sup> ἤνοι- thou, what thinkest thou of his ξέ σου τοὺς ὀφθαλμούς ; Ὁ δὲ εἶπεν· having opened thine eyes ? And Ὅτι προφήτης ἐστίν. he said : I think he is a prophet.

1. This is not to be understood as a question, but as a statement.

2. *Περὶ αὐτοῦ* is generally translated *of him*. This is not a true translation, for then we should have *ὡς* and not *ὅτι*. I have therefore translated it : *of his having*.

John ix. 18 : Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς ; αἱ γὰρ τοῦ ἀναβλέψαντος. But the Jews would not believe that he had been born witless, and had received his sight, until they had called his parents.

19 : Καὶ ῥωτήσαν αὐτοὺς, λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη ; πῶς οὖν ἄρτι βλέπει ;<sup>1</sup> And they asked them : Is this your son, of whom it is reported that he was born witless ? How, then, comes it that he now sees ?

20 : Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· And his parents answered and said : We know that this is our son, and that he was born witless ;

21 : Πῶς δὲ νῦν βλέπει, οὐκ οἴδμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἴδμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. But by what means he now sees, or who has opened his eyes, we know not. He is of age ; ask him, and let him speak for himself.



22 : Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ. ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετίθειντο οἱ Ἰουδαῖοι, ἵνα εἰάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γίνηται.

These words his parents spake because they feared the Jews ; for they had already agreed that if any man confessed Christ, he should be put out of the synagogue.

23 : Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· "Οὗτος ἡλικίαν ἔχει, αὐτὸν ἰρωτήσατε.

And, therefore, his parents said : He is of age ; ask him.

1. Our translators and commentators, having taken it into their heads that this is the story of a miraculous cure, one and all represent the Jews as disbelieving that any miracle had been wrought, and questioning first the blind man and then his parents as to what had taken place.

But we have only to read what is written to perceive that the Pharisees never for a moment thought of investigating any alleged miracle. They ask, "How were thine eyes opened?" that is, what dost thou see? Again (in ver. 15) they demand: "How hast thou recovered thy sight?" In neither of the questions is there a trace of investigation into a supposed miracle, but they imply simply a curiosity as to how it had happened. And in the sixteenth verse they do not dispute about whether he was blind or not, but the question they debate is whether Christ could be from God. In the seventeenth verse they ask: "What thinkest thou of his having opened thine eyes?" And lastly, in the nineteenth verse they summon the parents, but do not ask them, as according to this interpretation they ought to have done, whether he was born blind, but say: "Here is your son, whom you declare to be blind; how then does he see?" Either the Pharisees were unable

to think and speak intelligibly, or they make no inquiry about his being blind, and only wish to know what it is he sees now that he has ceased to be witless and ignorant. And they call the parents before them, because they wish to learn whence and how this man had obtained his new knowledge. Certainly, if these verses have any meaning, they contain no reference to physical blindness. But they are perfectly intelligible if we suppose that the Pharisees wished to know what the man, who was in ignorance and darkness, has learned, and whence he has obtained his new ideas and belief.

John ix. 24: Ἐξώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· Δὲς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. Then they once more called before them the man, who had aforetime been witless, and said to him: Acknowledge and confess God; as for this man, we know him to be a sinner.

1. Δὲς δόξαν τῷ θεῷ cannot mean: "give the praise to God." If we retain the true signification of the word δόξαν, I think we can only understand that the Pharisees bade him *acknowledge and confess our God*. By adopting this translation we can better understand the colloquies immediately preceding, and particularly the twenty-eighth and twenty-ninth verses, in which the Pharisees declare themselves to be the disciples, not of Jesus, but of Moses with whom God spake.

John ix. 25: Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἐν οἷδ᾽, ὅτι τυφλός ὢν, ἄρτι βλέπω. And he answered them: Whether he be a sinner or not, I know not; but this one thing I know: I was in ignorance and now I see.

26: Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίησέ σοι; τῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; | Then they said to him again: What did he to thee? How opened he thine eyes?

27: Ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε·<sup>1</sup> τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θελετε αὐτοῦ μαθηταὶ γενέσθαι; | And he answered and said: I have told you already, but you do not believe. Wherefore would you hear it again? Or do you also wish to become his disciples?

28: Ἐλοιθόρησαν οὖν αὐτόν, καὶ εἶπον· Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί. | And they began to revile him, and said: You are his disciple, but we are the disciples of Moses.

29: Ἡμεῖς οἶδαμεν ὅτι Μωσῆς λαλάληκεν ὁ θεός· ταῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. | We know that God himself spake unto Moses; but as for this man, we know not whence he is.

30: Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν γὰρ τούτῳ θαναμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν,<sup>2</sup> καὶ ἀνέφικέ μου τοὺς ὀφθαλμούς. | And he answered them and said: It is, indeed, strange that you know not whence he is, and nevertheless he has opened mine eyes.

1. In many copies we find ἐπιστεύσατε in place of ἠκούσατε.

2. *You do not know whence he is*, is a repetition of the words used in the discourse in the temple (John viii. 14).

John ix. 31: Οἶδαμεν<sup>1</sup> δὲ ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει· ἀλλ' εἰάν τις θεοσέβης ᾖ, καὶ τὸ θελημα αὐτοῦ ποιῇ, τούτου ἀκούει. | We know that God hears not sinners; but hears the man who is a lover of that which is good, and does his will.

1. From the use of the pronoun *we*, it is plain that these words are spoken, not by a poor blind beggar, but

by one who has learned and received the doctrine and teaching of Christ.

John ix. 32: 'Εκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. Since the world began it has not been heard that any man opened the eyes of one that was born in ignorance.

33: Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. If he were not from God, he could do nothing.

34: Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἐξῶ. And they answered him: Thou wast born in sin, and dost thou teach us? And they excommunicated him.

35: Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἐξῶ· καὶ ἐβρών αὐτόν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; Jesus heard that they had excommunicated him, and he met him, and said: Dost thou put thy whole trust in the son of God?

36: Ἀπεκρίθη ἐκεῖνος καὶ εἶπε· Τίς ἐστι, Κύριε. ἵνα πιστεύσω εἰς αὐτόν; And he answered and said: Who is he, that I may put my whole trust in him?

37: Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἐώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν. And Jesus said unto him: Thou hast both seen and seest him; and it is he that talketh with thee.

38: Ὁ δὲ ἐφη Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ. And he said: Master, I trust in thee! And he worshipped him.

The man who had been blind from his birth relates to the Pharisees what he has experienced, and more than that he cannot tell them; he had seen true life, but had not comprehended it. Jesus opened his eyes,

and he cannot argue either for or against Moses. He saw life, and he says that he saw it, but can give no further explanation. But after the Pharisees had excommunicated him from the Church, Jesus came to him, and said to him: "Hast thou faith in the son of God?" At first the blind man did not understand what was meant by this word, the son of God. Jesus explains to him: The son of God is that which thou knowest, that which communes with you in your soul, thou thyself—and this is what he said also in his discourse with Nicodemus—hearest and comprehendest his voice.

John ix. 39: Καὶ εἶπεν ὁ Ἰησοῦς: Ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον ἵνα οἱ μὴ βλέποντες βλέπωσι καὶ οἱ βλέποντες τυφλοὶ γένωνται. And Jesus said: I am come into this world to make a separation, that those in darkness may see, and those who see may be in darkness.

40: Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; And when the Pharisees and others who were with them heard this, they said: Dost thou count us to be in darkness?

41: Εἰπεν αὐτοῖς ὁ Ἰησοῦς· Ἐὰν τυφλοὶ ἦτε, οὐκ ἂν εἰχτε ἁμαρτίαν· νῦν δὲ λέγετε· Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει. And Jesus said unto them: If you were in darkness, you would not err; but now you think you see, and therefore are in error.

1. *Κρίμα*: separation. In answer to the inquiry, why are these men deprived of all knowledge of true happiness, and are they or their parents to blame, Jesus answers: It is not for us to ask, why; nor can our human conception of justice supply an answer to the question. Neither they who do not see nor their parents are to blame, nor is there any need to judge who is to blame—what is required of us is to live by the light of

intelligence. The man was blind, and now he sees. The son of man is come into the world only to separate those who see from those who do not see. And they alone are in sin who, though they see, do not live in the light.

John x. 19: Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τούτων λόγους τούτους. | And these sayings gave rise to fresh discussion among the Jews.

20: Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει, καὶ μαίνεται· τί αὐτοῦ ἀκούετε; | Many of them said: He is mad, and has an evil spirit. Why listen to him?

21: Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· μή δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν; | Others said: Words like his are not spoken by a madman. A man who has an evil spirit cannot open the eyes of the blind.

In the two preceding chapters Jesus teaches that the Jewish worship of God is a false worship; that the law of Moses, filled with contradictions, is a false law; and that the Jews do not know God, but are in reality serving the lusts of the devil; whereas he gives them the true doctrine of man's service to God in works of love. •

In answer to the demand that he should give proofs of the truth of his teaching, he says that the doctrine he preaches is not his own, but the doctrine of him from whom we have all proceeded, the doctrine of life. To know whether it be true, we must live in accordance with it. For his whole doctrine consists in this, that we live as he teaches us to live. The man who makes it the rule of his life will learn that he is free, for it shall make him free from fear, from evil, and from death. He will feel that he has become a portion of God, the one source

of all life. But the man who lives for the flesh lives at variance with God, the source of life, even as a slave who lives in the house of his master, but all the while takes no care or thought of his master's will. We must, on the contrary, live as in the Father's home, must be one with the will of the Father, and only then shall we live for ever with the Father. Life in God can never know death. It existed before the beginning of the world; it always has been, always is, and always will be. He who does not live in God cannot know God, nor can he be taught to know him. To know God, we must live in God.

Therefore Jesus could not give such proofs as the Jews demanded of the truth of his doctrine. And to show them the impossibility of complying with their demand, he relates to them the parable of the cure worked on the man who had been born blind. He who understands in his heart shall see, but he who does not understand in his heart shall not see until his eyes be opened. Nor is it possible to prove to another the truth of this doctrine of life; for whosoever has comprehended the meaning of life has once for all understood, and cannot be put back by any reasoning or calculation. He knows that he was blind and now sees; he knows that before life was all dark and unintelligible, whereas the darkness has now been changed into light. But why before he did not see the light, or whether he who opened his eyes was right or wrong in doing so on a sabbath-day, he does not know, nor does he even think or care to know. He was blind, and now he sees. He neither seeks, nor can he give, any other proofs.

## IV. JESUS, THE DOOR OF LIFE

John x. 1: Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ ἄναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτει καὶ ληστής.

Truly I say unto you: He that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and robber.

2: Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων.

He that enters by the door is the shepherd of the sheep.

3: Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα φωνῇς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξαγεί αὐτα.

To him the porter opens, and the sheep hear his voice. And he calls each sheep by his name and lets them out into the field.

4: Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.

And when he lets out his own sheep, he himself goes before them. And the sheep follow him, for they know his voice.

5: Ἀλλοτρίῳ δὲ μὴ ἀκολουθήσωσιν, ἀλλὰ φοβούνται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τὴν ἀλλοτρίων τὴν φωνήν.<sup>1</sup>

And they will in no wise follow a stranger, but will flee from him, for they know not the voice of strangers.

6: Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ὃ ἐλάλει αὐτοῖς.

This parable Jesus spake unto them, but they understood not what he said.

1. In this parable Jesus continues the subject of his previous discourses, the proofs of the truth of his doctrine. After the parable of the blind man's recovery of sight, in which he teaches that such recovery is no exceptional case, but will constantly take place, he now proceeds to give the reason why it must be so. The teaching of Christ only recalls to men and kindles within them that



which they knew before, and that which lies within the heart of every man. His doctrine, in comparison with the doctrine of false teachers, is the same as the appearance of the shepherd in the sheepfold in comparison with the stealthy appearance of a thief who has climbed over the hedge into the fold. Men at once and without difficulty recognise him, even as the sheep recognise the shepherd, knowing he will feed them and give them life. But men fly from false doctrines, as the sheep flee from the thief who has stealthily climbed into the fold. They do not know him, and they therefore fear him, and have an instinctive presentiment of threatening danger. If Jesus had taught men some strange doctrine, incompatible with and opposed to their nature, they might have feared him; but he speaks to them of what they all know in their hearts, of the path that alone leads to life, and he enters the fold by the door that alone leads to the pasture-ground and to life. And that which he teaches is known to men, as the voice of the shepherd is known to the sheep, and they therefore follow him and obtain life.

John x. 7: Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω ὑμῖν. ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

And Jesus spake unto them again, and said: Truly I say unto you, my doctrine is the door of the sheep.

8: Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπτει εἰσὶ καὶ λησταί·<sup>1</sup> ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

All those who came before me are thieves and robbers; but the sheep did not hear them.

9: Ἐγώ εἰμι ἡ θύρα· ὃς ἐὰν εἰσέλθῃ, σωθήσεται· καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομήν εὖοήσει.

I am the door. Whosoever comes in through me shall be made whole. He shall come in and go out, and shall find pasture.

10 : Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ  
 ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·  
 ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισ-  
 σὺν ἔχωσιν.

The thief comes only to steal,  
 to kill, and to destroy. I am the  
 door, and am come that man  
 may have life, and may have it  
 abundantly.

1. "Οσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησται. Nothing, it would seem, can be plainer than these words. All who came before to teach as I teach, all were thieves and robbers. This, of course, can only mean that Moses and the prophets were false teachers. We are taught exactly the same thing in the text: "All the prophets and the law were until John: the law was given by Moses; service to God in truth and in deed came through Jesus Christ." Apparently it is impossible to declare in plainer language the abrogation of the Mosaic law. But what does the Church make of this verse?

The Archimandrite Michael writes as follows:—

"*Verily, verily*,'—a confirmation of the absolute truth of His words,—'*I say*.' The Pharisees having misunderstood Christ's allegorical discourse, He now explains to them its essential meaning.

"*I am the door of the sheep*': the door, or gate, leading to the sheep, and through which the shepherd enters into the sheepfold. He is the one true Mediator between God and the people, the chosen race of the old covenant; the one true way for both shepherds and their flocks.

"*All that ever came before Me are thieves and robbers.*" Those are called thieves and robbers who do not enter by the door, but climb into the fold. Consequently, if here He declares all who came before Him to have been thieves and robbers, it is plain that He does not include those who entered by the door, such as the heavenly commis-

sioned leaders of the people, the prophets, and the hierarchy of teachers who lived and taught in purity of spirit. He condemns only false leaders, prophets, and teachers, and, in particular, the Pharisees, who were the enemies of Christ, and aliens to His spirit, though all the while they counted themselves to be the duly-appointed guides of the people. They are spoken of as having come before Christ, inasmuch as they began to teach earlier than the Saviour.

“*The sheep did not hear them*”: that is, the true members of the chosen people, they who formed the seed of the Messianic kingdom, they who, as He expresses it, had been given Him by the Father; in one word, all the true children of the kingdom of God. They would not listen to the voice of false teachers, for such as did so and followed them were not the true children of the kingdom of heaven, but were only formally enrolled among them.

“*I am the door*.” Christ repeats what He has already said, in order to give increased emphasis to His words.

“*By Me, if any man enter*.” These words are in close connection with what has before been said of the shepherd entering in by the door; but, towards the end of the parable, they are evidently used in a wider and more extended sense, since both shepherds and sheep come in and go out by the door, and we must here understand, not only shepherds, but also their flocks. But together with this signification of the door leading into the fold is manifestly included the idea of the Messianic kingdom, or Church; and this is why of those who enter it is said, *‘they shall be saved,’* an expression specially denoting salvation in the kingdom of the Messiah.

“*By Me, if any man enter, he shall be saved*.” The whole sentence refers to entrance into the fold, a state of

reconciliation through faith with God, and a share in salvation through membership with Christ's Church. The words immediately following, '*and he shall go in and out and find pasture,*' under the image of the sheep finding pasture in abundance, point to the satisfaction of all spiritual wants richly supplied in the kingdom of Christ to all who enter into it. By the word *enter* is signified the satisfaction of our need of assurance in our safety under the shadow of the home where we can find spiritual rest in God, as the sheep find pasture, shelter, and rest in the sheepfold. By the words, '*shall come in and find pasture,*' is signified the satisfaction of our need of spiritual sustenance by means of the food of truth, righteousness, and grace in the kingdom of the Messiah, where, for the full satisfaction of all spiritual wants, we shall find an abundance of everything, a wide-spreading pasturage, and where every man may obtain all the food he desires; for in Christ's kingdom there is all required to fully satisfy every want and desire of the soul.

"*The thief cometh,*' etc. The first allegorical image under which the Saviour represents Himself as being the door into the sheepfold is exchanged for a second; and, continuing the same style of speech, He now, in order to make His meaning still clearer, represents Himself under the image of a good shepherd, in opposition to false shepherds, who are pictured under the form of hirelings. This change in the figures of His speech is suggested by the direct contrast He has made between Himself, the true leader of the people, and the false leaders, whom He stigmatises as thieves and robbers. The thief who stealthily climbs into the fold has his own selfish end, which necessarily involves harm to the sheep, and he is come only to rob, to kill, and to destroy. In the same

way, those pastors and instructors of the people who have not been commissioned by Christ, and are not come in His name, as, for example, the Pharisees, are inspired solely by self-seeking aims, and their activity is confined to despoiling the flock. They are the spiritual slayers of the sheep, and by their pernicious teaching entice men from the truth and from true life in God and in Christ, in union with whom can alone be found true life, the life of the spirit. Unlike them, the true Shepherd gives life and not death, that men may receive it more abundantly. For He came, that they who desire to be sheep of His fold may have life, and life in abundance. By *life* we are to understand spiritual union with Christ in His kingdom. The word is used in this sense in numerous parallel passages, where the promise of life is given to every member of Christ's kingdom.

“*More abundantly*”: a form of speech employed to denote the rich excess of pasture, supplying more food for the sheep than they can possibly require. We have the same idea expressed in the text. And of His fulness have all we received, and grace for grace (John i. 16). That is to say, an overabundant satisfaction of all the real spiritual wants of men is afforded them in the kingdom of Christ.”

“The Pharisees,” writes Reuss, “not having understood, or, perhaps, not having wished to understand, Jesus resumes his polemic with them, as before, in the form of an allegory. He once more represents himself under the image of a door, but this time it is that he may find his flock. Happy are the sheep who find this door, and are thus able to secure in the fold a refuge from all dangers, and are safe from the robbers that

prowl around it! This is briefly the meaning of the little allegorical picture he draws, though we by no means pretend that we have in these few lines cleared up all its difficulties. For example, if we are to regard the fold as representing the kingdom of God, how can we explain the express statement that the sheep go out to find their pasture? Evidently the introduction of the word *go out* is due to the exigencies of the image here employed, since the pasture-ground could not be in the fold. For the same reason we have the word *saved* in place of *safe*, though the latter word would be more appropriate, since, as we learn from the following verse, this particular passage refers to the sheep who are seeking refuge. And if the writer speaks of *any one entering by me*, it is because he has introduced into the allegory a practical interpretation that is perfectly correct, but scarcely in harmony with the picture as a whole. At the same time, there can be no difficulty in discovering the spiritual meaning attributed to the idea of pasture. The section relating to thieves and robbers has always been a stumbling-block to theologians, who would seem to be afraid lest the writer should be suspected of having denounced all previous teachers of the people of Israel, including Moses and the prophets themselves, as hirelings and false shepherds. The Gnostics constantly appealed to this verse in justification of their rejection of the Old Testament. Some timid copyists have expunged the two words, *before me*, as if the meaning would be thereby changed. The truth is, that by the flock we must understand the actual generation to whom Christ addressed his parable (ver. 16); and, consequently, the thieves and robbers are those who, at that particular epoch, had advanced claims to usurp the spiritual direction of the

Jewish people, and against whose attacks Jesus opened to his own (John vi. 45) the door of refuge, and with outstretched arms received them into his bosom. As he has made here a distinct allusion to a fact, the nucleus of his flock being already formed, he could say, the sheep *did not* hear them. By the turn he has given it, the discourse is diverted from the sphere of mere ideal theory, and is for a moment brought into contact with historical facts."

I refer the words, *shall be made whole, shall go in and out, shall find pasture*, to the sheep; for otherwise not only the meaning of the comparison is lost, but the figurative term, *the door*, ceases to have any direct application. I understand the passage thus: Jesus Christ compares himself, as a living man, with a shepherd. But he, moreover, compares his divine consciousness with a door. And, therefore, he proceeds to say: "The thief comes only to steal, to kill, and to destroy; but I am the door, and am come that men may have life, and may have it in abundance."

#### V. MEANING OF THE PARABLE OF THE SHEPHERD AND HIS SHEEP

John x. 11: Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. I am the good shepherd. The good shepherd lays down his life for his sheep.

12: Ὁ μισθωτός δὲ καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἰδὼν, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος.

The hireling is no shepherd: the sheep are not his own: he sees the wolf coming, leaves the sheep, and flees: and the wolf

ὁ λύκος ἀρπάξῃ αὐτά, καὶ σκορπίζει  
τὰ πρόβατα. | seizes the sheep, and scatters  
them.

13: Ὁ δὲ μισθωτὸς φεύγει, ὅτι  
μισθωτὸς ἐστὶ, καὶ οὐ μέλει αὐτῷ  
περὶ τῶν προβάτων. | The hireling runs away, be-  
cause he is a hireling and cares  
not for the sheep.

14: Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς,  
καὶ γινώσκω τὰ ἐμά, καὶ γινώσκονται  
ὑπὸ τῶν ἐμῶν. | I am the good shepherd, I know  
my sheep, and they know me.

15: Καθὼς γινώσκει με ὁ πατήρ,  
καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν  
ψυχὴν μου τίθην ὑπὲρ τῶν προ-  
βάτων. | Even as the Father knows me,  
even so I know the Father, and I  
lay down my life for the sheep.

16: Καὶ ἄλλα πρόβατα ἔχω, ἃ  
οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· καὶ  
κεῖνά με δεῖ ἀγαγεῖν· καὶ τῆς φωνῆς  
μου ἀκούσουσι· καὶ γενήσεται μία  
ποίμνη εἰς ποιμὴν. | And I have other sheep which  
are not of one fold; these also I  
must bring in, and they will hear  
my voice, and there shall be one  
fold and one shepherd.

17: Διὰ τοῦτο ὁ πατήρ με  
ἀγαπᾷ, ὅτι ἐγὼ τίθην τὴν ψυχὴν  
μου, ἵνα πάλιν λάβω αὐτήν. | Therefore my Father loves me,  
because I give my life that I may  
take it again.

18: Οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ,  
ἀλλ' ἐγὼ τίθην αὐτὴν ἀπ' ἐμαυτοῦ.  
ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξου-  
σίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην  
τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς  
μου.<sup>3</sup> | No man takes it from me, but  
I give it of mine own will, and I  
can take it again. This com-  
mandment<sup>2</sup> I have received from  
my Father.

1. The good shepherd:—the same as the master of  
the house himself, or the son of the master.

2. The commandment of the Father, that we should  
sacrifice our life in the flesh for the sake of the life in  
God.



3. The Parable of the Shepherd and his Sheep, previously suggested to Jesus when the people before him seemed to be like scattered sheep without a shepherd, is now explained by him, and interpreted from three points of view:—

1. He says, as he had already more than once said, that there are many roads of every kind, but never more than one door of entrance. He says that there is only one door into the fold, only one door through which we can go out on to the pasture-land, that we may eat and live. And so, for the life of men there is but one door whereby we can go in and out; and this door is the intelligence of life, the doctrine he preaches. Every doctrine which is not founded on the intelligence of life is false; and all know it to be false, even as the sheep recognise it to be a stranger's voice when the thief climbs over the hedge into the fold.

2. He says that he has come in by this door, and invites men to follow him through this door, that they may obtain life. And as the sheep follow after the shepherd who enters in by the door, calling after them with his voice, which is familiar to them, so will men follow him. And not only they to whom he is now speaking, but all men; so that his doctrine will in the end unite all men, even as if one shepherd were to gather the sheep together and bring them into one fold.

3. He says that not only in the sheepfold do the sheep know and distinguish the voice of the true shepherd, from the voice of a robber, but in the field and on the pasture-ground the true shepherd is distinguished by them from the hireling. And then Jesus compares the true shepherd with the son of the master of the house, tending his father's flock. The hireling will flee from

the wolf, having no care for the sheep; but the master's son does not begrudge himself in the cause of the sheep, because they are the sheep of his father. And so the law of Moses was a false law, because by it came theft, plunder, and profit to those who preached it. By the teaching of Christ there can never come theft or plunder; and so far from bringing profit to him who preaches it, the whole doctrine is based on the necessity of giving up our life for the sake of others, that they may obtain true life. In this consists the commandment of the Father which he preaches to the world.

John x. 19: Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις δια τοὺς λόγους τούτους. | And again there was great dissension among the Jews by reason of these sayings.

20: "Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; | Many said · He is mad, and has an evil spirit · why do you hear him ?

21: "Ἄλλοι ἔλεγον· Ταῦτα τα βήματα οὐκ ἔστι δαμονιζομένου· μὴ δαιμόνιον οὐκ αὐταὶ τυφλῶν ὀφθαλμοὺς ἀνοίγεις; | Others said : These are not the sayings of one who has an evil spirit. A man who is possessed cannot open the eyes of the blind.

The twenty-second and twenty-third verses, in which we read that it was winter, and that it was the Feast of the Dedication, do not contain anything bearing on the teaching of Christ, and are the less necessary because the discourse delivered on this occasion is a direct continuation and development of what he had already taught.

John x. 24: Ἐκέλευσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἰρεῖς, εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ. | And, behold, the Jews gathered around him, and said unto him : How long wilt thou torment us ? If thou be the Christ, tell us.

25 : Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ  
ἔργα αὐτῶν ποιοῦ ἐν τῇ ἡμέρᾳ τοῦ  
πατοῦς μου, ταῦτα μαρτυρεῖ περὶ  
ἐμοῦ.

26 : Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ  
γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν,  
καθὼς εἶπον ὑμῖν.

27 : Τὰ πρόβατα τὰ ἐμὰ τῆς  
φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω  
αὐτά, καὶ ἀκολουθοῦσί μοι.

28 : Καὶ γὰρ ζωὴν αἰώνιον δίδωμι  
αὐτοῖς. καὶ οὐ μὴ ἀπόλωνται εἰς τὸν  
αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτά ἐκ  
τῆς χειρὸς μου.

29 : Ὁ πατὴρ μου ὃς δίδωκε μοι,  
μίξων πάντων ἐστὶ· καὶ οὐδεὶς  
δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ  
πατρὸς μου.

John xi. 25 : Εἶπεν αὐτῇ ὁ  
Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ  
ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ, καὶ ἂν ἀπο-  
θάνῃ ζήσεται.

26 : Καὶ πᾶς ὁ ζῶν καὶ πιστεύων  
εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.

John x. 30 : Ἐγὼ καὶ ὁ πατὴρ  
ἓν ἐσμὲν.

Jesus answered them : I have  
already told you, but you do not  
believe. That in my life I follow  
the teaching of my Father shows  
you who I am.

But you do not believe, because  
you are not of my sheep, as I  
have told you before.

My sheep recognise my voice,  
and I know them, and they  
follow me.

And I give them life that has  
no respect to time, and they shall  
in nowise perish, and no one shall  
take them from me.

My Father, who has given them  
unto me, is greater than all, and  
no one can take them from my  
Father.

I am the quickener and the  
life. He that believes in me,  
though he die, shall live.

Whosoever lives and believes  
in me shall obtain true life.

I and the Father are one.

The Jews implore Jesus to reveal to them the truth :  
is he the Christ or not ? It is plain they are tormented,  
as many were before them and have since been, with an  
insoluble doubt as to whether Christ be the second person.

in the Trinity; fearing to reject what millions believe and accept as a cardinal doctrine of faith, without which none can see salvation, and equally unwilling to acknowledge a lie as the truth. They therefore entreat him to ease their souls, and to free them from this torturing doubt. And what is his answer to their prayer? He continues the Parable of the Shepherd and his Sheep; he tells them that he and the Father are one; but he does not answer their question with a yea or a nay; he does not solve the torturing doubt that pursues and haunts, not only these poor Jews of old, but all of us, all the milliards of men who have come after him. If he be God, how comes it that he, the all-powerful, all-seeing, all-merciful, pays no heed to the spiritual sufferings these poor Jews endure, in common with all who have lived since, leaves them and us still in doubt, allows them and us to be robbed of salvation? It cannot be that he does not pity both them and us. One single word: Verily, I am God: and both these Jews and ourselves had been blessed.

If he were God, if even he were merely a holy man, or were he nothing better than an evil impostor, knowing, as he must have known, all the sea of ill that flows from doubt and disbelief, of such a kind, he would assuredly have confirmed or denied his claim to be the Christ, would have either said: "Yea, I am the Messiah," or "Nay, I am not the Messiah." But he said neither the one nor the other. And all the evangelists have directly recorded what, if he really be God in the sense the Church teaches, we can only regard as a cruel silence, and what, if he were man, as critics of the historical school represent him, we can only look on as an evasion. He persistently refrained from answering the question

affirmatively or negatively, and contented himself with repeating still more clearly and still more emphatically what he had said before.

In explaining who he is, what he is by token of his teaching, in what sense he is the Christ, the chosen and anointed of God, and in what sense he is not the Christ, he declares: "I and the Father are one." He thus answers the question as far as he can answer it; nor was it possible for him to answer it otherwise, since he confessed himself to be the Christ, the chosen one of God, but not in the sense in which the Jews understood the term Christ and Messiah. If he had told them he is the Christ, they would have recognised in him a prophet, a king, but would have failed to recognise in him that in which he professed himself to be man, the bearer within himself of the intelligence of life, the illuminator of that intelligence in the hearts of all other men. If, on the other hand, he had told them he is not the Christ, they would thereby have been deprived of that true happiness it was his mission to preach to men, and, moreover, it would have been a lie, since he felt himself to be the Christ, the chosen one of God. He had told them before that he came from the Father who had sent him, that he only fulfilled the will of his Father, that he was the shepherd who showed the sheep the true door, that he gave everlasting life to all who believed in him, that the Father of men is God, that he brings them to him, and that he and the Father are one—that is to say, he is intelligence.

John x. 31: Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. And, behold, the Jews took up stones again to stone him.

32: Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς: Many

Πολλά καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετε με ;

33: Ἀπεκρίθησαν αὐτοῖς Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτοῦ θεόν.

34: Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ εἶπα, θεοὶ ἐστέ ;

35: Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ γίνετο, καὶ οὐ δύναται λυθῆναι ἡ γραφὴ·

36: Ὁν ὁ πατὴρ ἡγάσας,<sup>1</sup> καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον· υἱὸς τοῦ θεοῦ εἰμι ;

good works of my Father have I shown you ; for which of these works do you stone me ?

And the Jews answered him and said : Not for any good work do we stone thee, but for blasphemy, in that thou, being a man, makest thyself God.

And Jesus answered them : Is it not, then, written in your law : I, the Lord, have said : You are gods ?

If he called them gods, unto whom he spake, and the Scriptures cannot be broken ;

Wherefore, then, say you of him, whom God loved and sent into the world, he blasphemeth, because I said, I am the son of God ?

1. In many copies we find ὁ πατὴρ ἡγάπησεν: the same idea that is expressed in the discourse with Nicodemus (John iii. 16), whence it is plain that these words refer to the spirit of God which dwells in every man.

John x. 37· Ἢ ἐὰν οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι

If I do not that which the Father does, then believe not me.

38: Εἰ δὲ ποιῶ, πάντες ἔμοι μὴ πιστεύετε, τοῖς ἔργοις πιστεύσατε· ἵνα γινώτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατὴρ, καὶ ἐγὼ ἐν αὐτῷ.<sup>1</sup>

But if I do that which the Father does, even then believe not me, but believe my work, and then shall you understand, that the Father is in me and I in him.

1. Jesus says that he is the Christ in the sense that he has within him the intelligence of the one God whom we know, and therefore he and God are one.

The Jews wish to kill him. He therefore asks them: "Has intelligence then brought forth ill? The works of intelligence are the works of the Father, and these cannot be evil; why then seek to kill me?" But they answer: "Thou art a blasphemer in that thou callest thyself God." And he says to them: "How am I guilty of blasphemy? In your Scriptures it is written: You are gods." In these words he refers to the eighty-second Psalm, where God reproaches the strong ones of the earth with their unjust judgments. It is there said: "They know not, neither will they understand, but they walk in darkness. I have said: You are gods and sons of Jehovah, the most high." If, then, unrighteous oppressors are named gods in your Scriptures, wherein you believe, how say you of me, who fulfil the will of God, that I am a blasphemer, because I say, I am the son of God? If my works, the works of Jesus, are evil, judge and condemn them; but the works of the Father, if they are done of me, believe them to be of the Father. For while I work the works of the Father, I am in the Father, and the Father is in me.

John xi. 25: Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ, καὶ ἀποθάνῃ, ζήσεται. And Jesus said: My doctrine is the doctrine of quickening intelligence, and of life. He that believes in my doctrine, though he die, shall live.

26: Καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ,<sup>1</sup> οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. And whosoever believes in my doctrine, he shall not die.

1. In many copies we do not find this word, ἐμέ, which gives to the verse a more personal application. This pronoun, ἐμέ, has been introduced to make the words of the preceding verse apply directly to the resurrection of Lazarus. If we omit the pronoun, the twenty-sixth is an emphatic repetition of the twenty-fifth verse.

John x. 39: Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. And again the Jews sought how they could get the better of him: but he did not give himself into their hands.

40: Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. And he went away again beyond Jordan, to the place where John before baptized. And he remained there.

41: Καὶ πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον· Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν. And many accepted his doctrine, and said: John gave no proof, but all that he said of this man was true.

42: Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν. And many believed him there.

Matt. xvi. 13: Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα τοὺς μαθητάς αὐτοῦ, λέγων· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου; And Jesus came into the coasts of Cæsarea Philippi, and asked his disciples, saying: How do men understand me to be the son of man?

14: Οἱ δὲ εἶπον· Οἱ μὲν, Ἰωάννην τὸν Βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν· ἕτεροι δὲ Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. And they said: Some take you to be John the Baptist; others, Elias, and yet others, Jeremiah, or one of the prophets.



15: Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα  
με λέγετε εἶναι;

And he said unto them: And  
what think you of me?

16: Ἀποκριθεὶς δὲ Σίμων Πέτρος,  
εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ  
τοῦ ζῶντος.

Then Simon, who was sur-  
named the Stone, answered and  
said: Thou art the Christ, son of  
the living God:

John vi. 68: Ῥήματα ζωῆς  
αἰωνίου ἔχεις.

In thee are the words of ever-  
lasting life.

Matt. xvi. 17: Καὶ ἀποκριθεὶς ὁ  
Ἰησοῦς, εἶπεν αὐτῷ· Μακάριος εἶ  
Σίμων· ὅτι σὰρξ καὶ  
αἷμα<sup>1</sup> οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ  
πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

And Jesus answered and said  
unto him: Blessed art thou Simon,  
son of Jona, for no mortal has  
revealed this unto thee, but God,  
my Father.

18: Καὶ γὰρ δὲ σοι λέγω, ὅτι σὺ εἶ  
Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ  
οικοδομήσω μου τὴν ἐκκλησίαν· καὶ  
πύλαι ᾧδου οὐ κατισχύσουσιν αὐτῆς.<sup>2</sup>

And I say unto thee: Thou  
art called the Stone, and upon  
this stone I will found my con-  
gregation of men, and death shall  
not overcome this congregation  
of men.

1. Σὰρξ καὶ αἷμα: a Hebrew form of speech, signify-  
ing a mortal.

2. The nineteenth verse, "whatsoever thou shalt bind  
on earth," etc., is a manifest interpolation, adapted to  
suit the pretensions of the Church. These words have  
no meaning whatever in this place, nor are they in  
keeping with the rest of the discourse, which is addressed  
first to one and then to all the disciples.

Simon thoroughly understood the true meaning of the  
words spoken by Jesus, as his answer plainly shows us.  
He said: "Thou art that which thou sayest, in thee is  
the word of life, thou art the son of life, and thy doc-

trine is life." And Jesus answered: "Blessed art thou, for understanding has been given thee, not by me a mortal, but by the spirit of God. And now, inasmuch as thy faith is built, not on man, not on my words, not on my prophecy, but on God's intelligence, thou art strong, and the true brotherhood of men is founded only on this intelligence."

Matth. xvi. 20: Τότε διαστείλατο<sup>1</sup> | Then he explained to the dis-  
τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ | ciples, that they must not teach  
εἰπῶσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ | any man that in himself Jesus  
Χριστός. | was the Christ.

1. Διαστέλλειν: *to separate, to distinguish, to expound.* The only reason to be assigned for the ordinary translation of this word, *to forbid*, is the fact that, as we shall see directly, the real meaning of the verse has been completely lost sight of. Jesus told Peter that he had rightly confessed him to be the Christ, in the sense of a son of the living God; and he added that this was because he had not sought the claim to this title in himself, in the man Jesus, but in the spirit of God. He further declared that only on such a confession could be founded the congregation of men in one brotherhood. And then we read that after this he explained to his disciples in what sense he is the Christ, in order that they might not later fall into error and teach that he, the man Jesus of Nazareth, is the Christ.

This verse is to be found in all the Synoptics, with the substitution of ἐπετίμησεν in Mark and ἐπιτιμήσας in Luke for διαστείλατο; but these slight variations do not affect the sense of the passage.

How the whole meaning of the verse is lost in the

interpretation forced upon it by the Church may be seen from the Archimandrite Michael's commentary—

*“ He charged His disciples that they should tell no man.”*

The reason why He forbade them may have been an unwillingness to arouse prematurely the passions and prejudices of the people, who still entertained false notions of the Messiah; or, on the other hand, rashly to inflame the Pharisees and chief priests, who were already ill disposed to Him, and thus risk His life before the appointed hour had come. He may also have been influenced by the knowledge that the majority of those who professed to believe in Him had erroneous ideas concerning Him, many of them regarding Him, not as the Messiah, but as a precursor of the Messiah. Time was therefore necessary to prepare them for the true understanding of His doctrine and mission. The main reason for this prohibition, therefore, was that, till all tempting doubts had been conquered by the triumph of the resurrection and the full termination of His sufferings, and consequently all hindrances to the profession of faith in Him were removed, the true knowledge of the Christ could not be clearly and fully confirmed in the hearts of those who heard His words. For His might and power had not in the meantime been sufficiently manifested, and He wished His disciples to begin their preaching only when the truth of what they taught could be made evident, and the testimony of His resurrection had given assurance to their words. It is one thing to see Him working miracles in Palestine, exposed to humiliations and persecutions, His works of wonder to end with a shameful death on the cross; and it is another thing to see the whole universe worshipping and believing in Him, He being no longer called on to bear the

least of those sufferings He had then endured. And, therefore, He charged them to tell no one.

“If they who had seen His many miracles and had heard from His lips such unspeakable mysteries, at the mere report of His sufferings, were tempted to doubt, and if among their number were to be counted not only the apostles, but even Peter, their chief, we can easily imagine how the people would be led to fall away, so long as they had not been taught to discern the treasure hidden within these mysteries, and had not received the Holy Spirit, when they saw Him, whom they had confessed to be the Son of God, humiliated, spat upon, and crucified. Not without reason, then, did He forbid His disciples to tell anyone that He is the Christ; and not without reason did He fear to reveal before His crucifixion all the truth, even to those who were appointed to be the teachers of His doctrine.”

And this is what Reuss writes on this passage—

“Simon Peter's reply to Christ's question, Whom say ye that I am? is, with slight variations of form, essentially the same in our three texts, and may be cited as a proof that the disciples, who were the witnesses of his daily miracles and the constant hearers of his words of instruction, had already convinced themselves that he was the Christ, the anointed of God, the promised Messiah, the son of God. But these titles, which have one and all nearly the same meaning, only express their convictions as to the dignity of him who was sent, and explain nothing as to the nature of his person. Thou art he whom the prophets foretold, whom the peoples of the earth looked for, and who art to build up the kingdom of God and to be the restorer of Israel. The

relative spirituality of the idea is not determined by this declaration of faith, as indeed we shall soon have a proof and example.

"The three evangelists all add that Jesus forbade his disciples to speak to any man of this their conviction and belief. Why did he forbid them? There is but one answer that can be given to this question, namely, that the idea they had formed of Christ was not altogether the idea Jesus would have them adopt and wished them to teach. Their apostolic education was not yet complete. Unless thus forewarned, they would only spread abroad or corroborate error by combining with their devotion to his person the hopes they entertained in common with the Jewish people."

If we read these passages in the Gospels, <sup>which are the</sup> there is something terrible <sup>in the</sup> blindness of the Jews. In every possible form of speech Jesus declares that he is a man like us all, and that all men are such as he; but he preaches the doctrine of the spirit and of sonship to the living God; a doctrine it is impossible to teach in other words than those in which Jesus teaches it. This is the doctrine he preaches. And all understand him to say exactly the opposite, and imagine that he is making himself to be God. He repeats and repeats: It is not I am God; but you are all gods. I am a man; I work out my salvation through God who dwells within me; and this same God, who is in every man, is the only Christ, and no other Christ will ever come. But none of his hearers wishes to understand him. Some cry out: Thou art the son of David: acknowledge him as the only God and worship him. Others acknowledge him to be only a man, and wish to crucify him for calling himself God.

At last one of his disciples, Simon Peter, understands his teaching, and then he explains and warns the disciples that they must not count him, Jesus, to be the Christ.

This same verse has been recopied with a slight variation, and then it is made to mean that, for some unknown reason, he forbade anyone to say that he was Jesus Christ.

Verily, they have ears, but shall not hear; they have eyes, but shall not see.

The parable of the cure worked on the man who had been born blind is immediately followed by the story of the so-called resurrection of Lazarus; on which the Archimandrite comments after the following fashion:—

"The Greek expression, *ἐνεβριμήσατο τῷ πνεύματι*, translated in our version, *groaned in the spirit*, includes also the idea of discontent, anger, and repugnance caused by some revolting circumstance; and the words, *ἐτάραξεν ἑαυτὸν*, translated, *was troubled*, includes the idea of a shudder, a violent shock; and therefore the whole sentence would be more justly rendered: *He was disturbed in spirit, and shuddered.*

"And why was Jesus thus disturbed in spirit? A little later, when the Jews, who were there, openly declared their hostility to Him, we again read how He was disturbed in spirit; and this justifies us in supposing that on both occasions the cause of the Lord's anger was one and the same, the position the Jews had taken up towards Him. The evangelist tells us how the Lord was troubled when He saw Mary and the Jews who accompanied her weeping; that is, when He beheld the sincere grief of the dead man's mourning sister, and the seemingly as sincere grief of these men, or rather of

some among them, who, however, in their hearts were filled with hate against Him, the beloved friend of the sorrowing sisters. The Lord was moved to the depth of His soul at the sight of these crocodile tears. Moreover, the Lord foresaw that this enmity of theirs would bring about His death, and was angered to see these mortal enemies here, on the very spot where He was about to work the greatest and most stupendous of miracles. This miracle, the greatest sign and proof of His being in truth the Messiah, should quiet their hate and enmity; but, in place of this, as He well knew, it would serve only to make them more callous and eager in their scheme to accomplish His death.

"Satan makes the Lord's greatest miracle the signal for the fatal plot against His life, and some of these instruments of the evil one are here weeping hypocritical tears, at the sight of which He is moved in the spirit. And His trouble is so great that it shows itself in a violent bodily shock; this shock testifying the strength of the effort made by the Lord to suppress His spiritual emotion.

"*'Now, many of them believed, but some went their way to the Pharisees.'* Once more we are witnesses of that habitual division among the Jews on which the evangelist John dwells each time, and this division is on the present occasion more open and declared than before. Some of them who were less blinded by prejudice, were struck with the grandeur of the miracle wrought before them, and which clearly proclaimed its worker to be the Messiah; but on those who were most prejudiced it produced exactly the contrary effect, and confirmed them still more in their blind unbelief. If we remember that immediately after they had given in their report a

council of the Sanhedrin was held, at which it was resolved to put the Lord to death, we cannot doubt that their report was vindictive and drawn up with an evil design. Their object evidently was to accuse Him before the Pharisees of having violated the law in opening the grave of a buried man. Such malevolent unbelief is indeed extraordinary, and the evangelist himself expresses his wonder at their hardness of heart. It is very likely they explained away this miracle as they had done on other like occasions, either by alleging it to have been effected by trickery and sleight of hand, or by attributing it to connivance with some evil spirit. So dense is the blindness that comes over men whose hearts are filled with malice, envy, and prejudice."

Reuss writes as follows on the raising of Lazarus:—

"There is nothing in the prayer offered up by Jesus to justify the criticism that has often been passed on it by modern commentators, if only we bear in mind the declaration expressly made in the text, that it was a prayer of thanksgiving. Jesus did not pray for exceptional power, that he might raise Lazarus from the dead: from eternity one with the Father, there could be no special delegation of power; and if he spake with a loud voice, it was because of the people who stood around him, that they might know his power came from God, and that his works were done to the glory of God. If he thanks God beforehand, it is a still more unquestionable proof that he is no miracle-monger for the occasion, but that he is the depositary of divine powers that dwell permanently within him. It will be also remarked that he reminds Martha of his having already predicted to her that she should see the glory of God, if she had



faith. But this particular sentence is made up of the elements of the fourth, twenty-third, and twenty-sixth verses, in which we have a further striking proof that the evangelist was not preoccupied with the nice requirements of official exactitude, but that he wrote his story for the ordinary reader. To interpret the fourth verse as a message previously sent by Jesus to Martha, is to fall into the rut of that vulgar rationalism, which obstinately refuses to recognise in the Fourth Gospel anything above the ordinary level of human events.

“As far as the story of the raising of Lazarus is concerned, and the actuality of the fact it relates, we must frankly admit that any attempt to denude the narrative of its miraculous element can only result in an absolute denial of the writer's sincerity or credibility. Of all the apologetic versions that have been proposed, there is not one that, either from its simplicity or from its probability, would tempt us to substitute it for the traditional form in which the narrative has been handed down to us. Among the negative arguments, the most important is based on the silence of the Synoptics; but this argument loses much of its weight when we remember the numerous incidents and events in the life of Christ that are passed over and omitted in one or other of the synoptic versions.

“Inasmuch as tradition has transmitted to us facts of an analogous kind, the introduction of this particular miracle into his narrative does not in any serious degree compromise the authority of the evangelist. But we ought perhaps to remark that, according to rationalistic critics, orthodox commentators have felt themselves obliged to pare down and explain away, as much as possible, the miraculous portion of the story. And if

they no longer suppose it to have been a case of simple lethargy, they at least assume Martha's assertion in the thirty-ninth verse to have been based on an erroneous presumption. Orthodoxy itself is unwilling to admit the resurrection to life of a body that was already in an advanced and sensible state of decomposition and corruption. The physiological question is not one that lies within our sphere, but we may remark that the writer does not allow himself to be deterred by any such difficulty. He does not represent Jesus as saying to Martha that she was mistaken; but he opposes in the sharpest and directest manner the glory of God to the hopeless despair of man, the reality of the new life in contrast with the absolute destruction of the life in the flesh. To ignore this is to rob the miracle of its real meaning, and to lose sight of what it is designed to bring out into bold relief, the radical antithesis between physical life and spiritual life. Viewed from this point, we may boldly affirm that the cadaverous odour emanating from the tomb, even before the stone was removed, forms an essential and necessary detail in the narrative."

Reuss criticises the story from a so-called scientific point of view. However clear and evident may be the folly of belief in miracles, we have for so many centuries been misled by the authoritative teaching of the Churches that the irrationality of such a belief does not at once and immediately strike us. And for this reason I do not think it superfluous to explain how in my opinion this and other like miraculous narratives should be received and understood.

Lazarus, of whose life we are told nothing, dies, and Jesus comes to the town where his sisters dwell. Their

brother has been already four days in the grave, when Jesus pronounces a few words over the tomb, and the dead man rises up and comes forth. Now, this miracle is intended to prove to me the validity of Christ's claim to be the son of God, the very God, and that he came on earth to save us, and to teach the true doctrine.

But, first of all, what is meant by raising the dead? If a man dies and putrefaction has already set in, this means that his whole body has begun to decay, and that his bodily life has come to an end. But if a man comes to life again, what else can it mean but that either the man is not dead, the process of death has not been fulfilled, or that something has happened in contradiction to the ordinary idea of life and death, and that, so far as my idea is concerned, there is no longer any distinction between death and life? If the man is not dead, there, of course, is nothing to excite wonder, even though he does come forth from the grave. And, in the same way, if my conception of death and bodily life is erroneous, there is also nothing to wonder at.

But let us, for the sake of the argument, admit that raising the dead is a manifestation of God's almighty power. Even if it be so, we cannot contemplate God's power without connecting it at the same time with God's wisdom; and we involuntarily ask ourselves: Why should he raise a Lazarus, and not a Peter or a John? And the more we reflect on this particular case, the more we are driven to the conclusion that the alleged miracle, if it even proves God's power, in no wise proves his wisdom.

But we are told that Jesus raised Lazarus out of pity for the dead man's sisters. But this would not be consonant with a divine nature. Let us, however, pass over

this discrepancy. The power of God, we are taught, was made manifest, that his truthfulness might be revealed. But supposing this to be so, we are still forced to ask, What connection is there between God's truthfulness and the fact that Lazarus was raised from the dead? I doubt, for example, whether a coin that has been tendered me is genuine, pure gold. I am told that the coin has a certain quality, that it emits, when rung on a counter, a particular sound. Granted that it is so: that Jesus raised Lazarus, and that the coin emits the required sound: but how can this prove to me that Jesus is God, or that the coin is gold? There is no connecting cause. But suppose we ignore all this, and allow that miracles testify the divinity of him who works them. Well then, Jesus proved his divinity in that he raised a dead man to life. Even if he did so, the proof thereby offered of his being divine is by no means a satisfactory one, since magicians have done the same, and modern séance-holders constantly materialise spirits. The dead have been raised by apostles, and have been brought to life by the power innate in relics. If, then, the Divine Being had wished to show his power by some extraordinary deed, he would have performed some wonder that no man could ever imitate, he would have accomplished some real marvel. And, once more, we will admit that, in spite of all this, and notwithstanding others have raised, or said they raised, men from the dead, and consequently this miracle is in no way convincing, Jesus actually raised Lazarus, in order to prove to men that he was God, and that he taught the true doctrine.

But in what way can my belief or conduct be influenced by a story that relates how God, some eighteen hundred

years ago, in the presence of some ten to twenty persons, raised a man from the dead? I should be glad to believe it, if I had myself witnessed the wonder; but I was not present to see it. It would be another question, if God had raised a man, and the man had been permitted to live till our own time. Then there could have been no doubt about the fact. But when I remember that the same so-called wonders are worked by spiritists, who did not live eighteen hundred years ago, but are living in our own days, and that these modern miracles have been solemnly recorded in books, and avouched by a number of worthy witnesses, why should I believe this one miracle and refuse to believe the others? And thus, from whatever point of view we start, only one conclusion can be drawn: if Jesus raised Lazarus from the dead in order to prove his divinity, he failed in his object, inasmuch as the alleged miracle affords no real proof that he was God, or that his teaching was true.

The point of view accepted by Reuss is, as I have said, no real point of view, but a mere Will-o'-the-wisp, that only leads us far away from the true question at issue. I do not want to know what the evangelist who wrote this story thought or believed about it; what I think myself of it is alone of importance to me, and of this Reuss says nothing. If the writer actually believed that Jesus raised Lazarus from the dead, I can only conclude that he understood little or nothing about the teaching of Christ. This, however, does not prevent me from gathering from his book the true meaning of Christ's doctrine, and in this very chapter I find recorded words spoken by Christ which flatly contradict the idea of any material or bodily resurrection of the dead man: "He that believes in my doctrine, though he were dead, yet

shall he live." These words are thoroughly in accordance with his whole doctrine, and teach us that true life is unconditioned by time, and depends on the will of each man; whereas, according to the story, the resurrection of Lazarus was effected solely by the will of Jesus; for if the message of his sickness had not been sent, or if he had not come,—contingencies in the lot of millions who die filled with faith in him,—Lazarus would have remained dead in his grave. It is this essential contradiction between the story of Lazarus and the teaching of Christ the commentator should have cleared up, instead of prosing about the probable opinions of an unknown writer, which can be of little interest to others. They who understand and believe the teaching of Christ cannot possibly accept the story of the raising of Lazarus as related in this eleventh chapter of John's Gospel. Only those who blindly receive the teaching of the Church, and consequently have never understood Christ and his doctrine, can pin their faith to this and similar records of miracles and wonders. For all who are seeking the true doctrine of Christ, there can be no question as to what this story of a miraculous resurrection means: like all miraculous narratives, it has no meaning. And so, if we reject all the fabulous elements, out of the whole chapter there will remain but the twenty-fifth and twenty-sixth verses—

"And Jesus said: My doctrine is the doctrine of quickening intelligence and life. He that believes in my doctrine, though he dies, shall live. And whosoever believes in my doctrine, he shall not die."

## VI. RECAPITULATION

That we may obtain true life, we must renounce the life of the flesh. Our life in the flesh supplies the means wherewith to obtain true life. The whole doctrine of Christ consists in this, that we renounce the life of the flesh for the true life.

The Pharisees and those who were learned among the Jews began to ask Jesus: "Thou teachest that men must renounce the life of the flesh and all its joys and pleasures, in order that they may find true life; what proof dost thou give that thy doctrine is true?"

And Jesus grieved with pity for these men. Their demand that he should give them proofs of the truth of his doctrine only showed that they did not understand his teaching. And he said to them: "These people seek for proofs, and no proofs can be given them."

And he said unto them: "What bodily proofs will you that I give you of a life that is not of the body? Have you, then, even proofs of all that you know? When you see a red evening sky, you say, there will be a fine morning; and when the morning is dull, you say, there will be rain. You have no proofs that it will be so, but you judge by the appearance of the sky, and you are able to know beforehand what will be. Why do you not judge with like truth of things concerning yourselves? If you only judge of them as truly as you judge the signs of the weather, you would know that as surely as rain comes after a west wind, so surely does death come after temporary life. And therefore you have not, and cannot have, any proof of the truth of my doctrine, save and beyond the doctrine itself. There can be no proof

of the intelligence of life. The queen of the south came to Solomon to hear his wisdom, not to seek proofs of it. The Ninevites did not ask Jonas to give proofs of his authority, but they received his teaching, and were converted. So should you do, instead of seeking from me proofs."

After this the Jews sought to procure his condemnation to death; and Jesus went down into Galilee, and lived with his family. And the Jewish Feast of Tabernacles was near at hand. And the brothers of Jesus made ready to go up to the feast, and begged him to go with them. They did not believe the teaching of Jesus, and said to him: "Behold thou sayest, the Jewish worship of God is a false worship, and that thou knowest the true way of serving God. If, then, thou thinkest that no one save thyself knows the true way of serving God, let us go up together to the feast, when many people will be assembled, and thou canst declare before them all that the teaching of Moses is false. If they listen to thee and believe, it will be manifest to thy disciples also that thou teachest the truth. But why dost thou keep it hidden? Thou sayest, we worship God falsely; that thou knowest the true way of serving God: teach us all, therefore, how to serve God."

And Jesus said: "You have times and seasons wherein to serve God; but for me, there is no particular time for the service of God. In all places and at all times I do God's work. And thus I show unto men that their service to God is a false service, and it is for this they hate me. Go you up to the feast, and I will follow when I think fit."

And his brothers went up, but he remained behind, and did not go up till the middle of the feast. And the



Jews were perplexed when they saw that he did not observe the feast, and did not come up to Jerusalem. And there was a great controversy among them concerning his teaching. Some said that he spake the truth, but others declared that he only misled the people.

Now, about the midst of the feast Jesus went into the temple, and began to teach the people that their worship of God was a false worship, and that men should serve God, not in temples or with sacrifices, but in spirit and in deeds of love. And all listened to him, and marvelled at his wisdom.

And Jesus, perceiving that they marvelled at his wisdom, said unto them: "This is my wisdom, that I teach what I know from the Father. And this is my doctrine, that men fulfil the will of the spirit that gives them life. Whosoever does this shall know that my doctrine is true. For he will do, not that which seems good unto himself, but that which seems good unto the spirit dwelling within him. Your law, the law of Moses, is not the everlasting law; and therefore he who follows it obeys not the everlasting law, and does evil, and keeps not the truth. I teach you to fulfil one will, and in my doctrine there can be no contradiction. But your law, the law of Moses, is full of contradictions. I give unto you a doctrine that shall make you free of all outward laws, for the law is within you."

And many of them said among themselves: "Behold, they have told us, he is a false prophet, and now he condemns the law, and they say nothing unto him. It may be that in truth he is the true prophet, and that the rulers know he is the Christ. Only one thing we know for certain, it is written, that when he who is sent from God shall come, no one will know whence he is; but

this man we know, and all his kinsmen, and whence he is."

And the people did not receive his doctrine, but still demanded from him signs and proofs of its truth.

Then Jesus said unto them: "You know me, and whence I am in the flesh, but you know not whence I am in the spirit. And, behold, that is the one thing needful to know. If I were to tell you, I am the Christ, you would believe me a man like unto yourselves; but you will not believe God, who is within me, and within you. But we must believe God alone. I am here with you for a short time, and I show you the way of salvation, by which you may return to that same source of life whence I myself am come. And you demand of me proofs, and go about to seek my life. If you know not the path now, you shall be unable, when I am no longer with you, to find me. Do not dispute and question among yourselves whence I am, or who I am, but follow me. For I tell you, he who follows me shall know whether I teach you the truth. He who seeks not the truth, he who finds not in the life of the flesh food for the life in the spirit, he who thirsts not after truth as one who thirsts after water, he cannot understand me. Whosoever thirsts after the truth, let him come and drink. And he who believes my doctrine, he shall find true life. For he shall receive the life of the spirit."

And many believed in his teaching, and said: "He teaches the truth, and his words are the words of God." But others did not understand, and continued to seek from him proofs that he was indeed sent from God. And many disputed and wrangled with him, but none of them could convict him.

The Pharisees and scribes sent some of their under-

lings to argue with him, and to entrap him in his speech. But they returned to them, and said: "We can do nothing with him. Never man spake like this man." Then the Pharisees said: "It is nothing that you cannot convict him in his speech, or that the common people believe in him. We do not believe in him, nor has one of the rulers acknowledged him; and as for this accursed people, they are ignorant and stupid."

And Jesus said unto the Pharisees: "There can be no proofs of the truth of my doctrine, any more than there can be a lighting of light. My doctrine is the true light, the light by which men see what is good and what is bad; and therefore I can give no proof of my doctrine, since my doctrine is the proof of all that is. He who follows me shall no longer be in darkness, but to him life and light shall be one and the same thing."

The Pharisees, however, continued to demand of him proofs of the truth of his doctrine, and said: "Thou bearest witness of thyself." And he answered them: "If I bear witness of myself, still I speak the truth, for I know whence I am come, and whither I go. According to my doctrine, life has a meaning; according to your doctrine, it has none. Moreover, it is not I alone who teach, but my Father, the spirit, teaches the same. But him you do not know, and thereby is your teaching shown to be false. You know neither whence your life is, nor who is the Father of your life. You know not whence you are, nor whither you go. I lead you, but instead of following me, you begin to dispute as to who I am, and therefore cannot find the life and salvation to which I lead you. And you must perish, if you continue in your error and refuse to follow me."

And the Jews asked him: "Who art thou?" And

he said: "I am no more than others, and as man I am nothing; but, and this alone is of importance, I am that which I teach you, and am thus the way, the truth, and the intelligence of life. And when you shall make the spirit of the son of man your God, then shall you know who I am; because that which I do and say, I do and say not of myself, as man; but what my Father has taught me, that I say and that I teach. He alone who remains constant in my intelligence, fulfils the will of the Father and can be taught by me. To know the truth, a man must do good. He who does evil loves the darkness, and goes to it; but he who does good comes to the light. To understand and receive my doctrine, a man must do good. He who does good shall know the truth; and he who knows the truth shall be free from evil and from death. Everyone who errs makes himself the slave of his error. And as the slave does not abide for ever in the house of the master, but the son abides for ever, even so he who has erred in life and made himself the slave of his errors, does not live for ever, but dies. Only he who is in the truth remains alive for ever. To be in the truth is to be, not a slave, but a son. And if you err, you will be slaves, and will die slaves. But if you are in the truth, you shall be free sons, and live. You say of yourselves that you are the sons of Abraham, and that you know the truth. And yet you go about to kill me, because I tell you the truth. So did not Abraham. If you seek to do this, to kill a man, you are not the sons of God the Father, and you do not serve him, but you serve your father. You are not sons of the Father, who is one with me; but you are the slaves of error and sons of error. If your father were one with me, you would love me, because I also

come from the Father. For I am born, not of myself, but of God. And this is why you do not receive my words, and true intelligence dwells not within you. If I am of the Father and you are also of the Father, you cannot wish to kill me. If you wish to kill me, it is because we are not of one and the same Father. I am of God, and you are of the devil. You seek to do the lusts of your father, who was always a murderer and a liar; nor is there any truth in him. If he teaches aught, it is his own doctrine he teaches, and not that which is common to all men, and he is the father of lies and error; and therefore are you the slaves of error, and its sons. See, then, how easy it is to convict you of error. If I err, convict me of error; but if there be no error in my doctrine, why do you not believe me?"

And the Jews began to revile him, and cried out that he had an evil spirit. But he said unto them: "I am not possessed, but I honour the Father, and you seek to kill me, who am the son of the Father; and therefore you cannot be my brethren, but are the children of another father. It is not I who affirm that I speak the truth, but it is the truth that is my judge. And therefore I say unto you: He who comprehends my doctrine, and fulfils it, he shall not see death."

And the Jews said: "Did we not, then, speak the truth when we said, thou wert a Samaritan, possessed with an evil spirit? And now thou hast convicted thyself. The prophets are dead, Abraham is dead, and yet thou sayest, whosoever receives and obeys thy doctrine shall not see death. Abraham is dead: and thou, wilt thou not die, or art thou greater than our father Abraham?"

But the Jews were taken up with disputing whether Jesus, being from Galilee, could be a great prophet, and quite forgot how he had told them that he as man taught nothing of himself, but that he taught them of the spirit of God that dwelt within him.

And Jesus said: "I make myself of no account; if I speak of that which seems to me true, all that I say is nothing worth; but he, whom you call God, is the beginning and source of all, and it is of him I teach. You have never known, and know not now, the true God, but I know him. And I cannot say that I know him not. I should be a liar, like unto yourselves, if I said, I knew him not. I know him, and I know his will, and I fulfil it. Abraham your father was a holy man, in that he saw and rejoiced in the light of my intelligence."

And the Jews said: "Thou art but thirty years old; how couldst thou be alive in Abraham's time?" And he answered and said: "Before Abraham was, I was; for I am that intelligence of which I teach you." And the Jews took up stones to cast at him, but he passed away from among them.

"I am the light of the world. Whoso follows me shall not walk in darkness, but shall enjoy the light of life. If a man does not see the light he is not to blame, neither his parents nor he himself; but if there be light in him, his one work in life is to enlighten others. For so long as we are in the world, we are a light to the world. If we see men who are without the light, we must reveal to them light from the source whence it was given us. And when a man sees the light he becomes so completely a changed creature that no one can any longer know him. The bodily man remains the same. But the change consists in this, that knowing himself to

be now a son of God, he receives the light, and sees that which he had never seen before."

The man who has been born blind, but whose eyes are suddenly opened to the light, can explain nothing as to whether it be true that he has recovered his sight; he can only tell us: "I have been born anew, I have become another creature; before I was blind, did not see true happiness, but now I see. How I began to see I know not, but I think that he who gave me light must be a man from God." And though he who has seen the light may be told that the light is not the true light, that he must pray to another God, to a God whom he does not see, and that he who gave him light is in error, the man will not believe this. He will say: "I know nothing of your God, I know not whether the man who opened mine eyes be in error or not; all I know is that before I saw nothing, and now I see." And whenever he is asked, how his eyes were opened, he will give one and the same answer: "Mine eyes have been opened, so that now I know the source of my life is the spirit, and, knowing this, I have been born anew." Tell him that the law of God is the law of Moses, that God is only with saints and holy men, and that he who opened his eyes is a sinner, and again the man will answer: "Of all this I know nothing, and knew nothing; one thing only I know, I was blind, and now I see. And I know that he who opened mine eyes is from God. For if he were not from God, he could not have done this." Such a man puts his whole trust in the spirit of the son of God which is within him, and more than this he needs not.

And Jesus said unto them: "My doctrine separates men; for the blind are made to see, and they who think they see are made blind. If men are from their birth

blind to the light, they are not to blame, but they can receive the light. Only those who declare that they see, when they see nothing, are in fault and are to blame."

And the Jews began to be divided among themselves. Some said "He has an evil spirit." Others said "A man who has an evil spirit cannot open men's eyes."

"Men accept and follow my doctrine, not because I give proofs of it, for no proofs can be given of the truth, since the truth is itself proof of everything else. But they accept and follow my doctrine because it is one, and is known to them and promises them life. My doctrine is to men what the well-known voice of the shepherd is to his sheep when he comes through the door into the fold and gathers them together, that he may bring them to the pasture-ground."

"No one believes in your doctrine because it is alien to man, and because they see in it your lusts. To them it is the same as to the sheep is the sight of a man who does not come in through the door, but climbs stealthily over the hedge, the sheep know not his voice, and instinctively guess that he is a thief."

"My doctrine is the true doctrine, the one door leading into the sheepfold. All your teaching in the law of Moses, all is false and all who come before me are thieves and robbers. Whosoever accepts my doctrine, he shall find true life, even as the sheep go out and find pasture, if only they follow the shepherd. For the thief comes but to steal, to kill, and to destroy, whereas the shepherd comes to feed and give life. And my doctrine alone promises true life."

"There are shepherds who look upon the sheep as if they were their own, and tend them with such loving care, that they would sacrifice even their lives to shield



them from harm. These are true shepherds. But there are also mere hirelings, who care nothing for the sheep, inasmuch as they are but hirelings and the sheep are not theirs, so that if a wolf falls upon the flock, they will flee to save their own lives, and will abandon the sheep. These are false shepherds. And in the same way there are false teachers, to whom the lives of men are of no concern, and true teachers, who are ready to sacrifice their lives, if only they can save the souls of men. And such a teacher am I. My doctrine is that we must sacrifice our lives for the good of men. No man takes it from me, but I myself give it of mine own free will, that men may obtain true life. This commandment I have received from my Father. And as the Father knows me, I also know the Father, and therefore I lay down my life for men. And even for this the Father loves me, that I fulfil all his commandments. And all men, not only they who are here now and are now living, but all men shall hear my voice, they shall all come together, and there shall be one fold, and one shepherd, and one doctrine."

And the Jews gathered around him, and said: "All that thou sayest is hard to understand, and is not at one with our Scriptures. We pray thee, do not torment us, but tell us simply and plainly: Art thou the Messiah who, as is written in our books, is to come into the world?"

And Jesus answered them: "I have already told you who I am. What I teach, that I am. But believe not my words, believe rather my works—the life in God which I lead. By that you may know who I am, and wherefore I come. But you do not believe, because you do not follow me. Whosoever follows me and does what

I teach, he knows and acknowledges me. He who receives my doctrine and fulfils it shall obtain true life. My Father has joined them to me, and no one can part us asunder. I and God, the Father, are one."

And the Jews were enraged at these words, and took up stones to slay him. But he said unto them: "Many good works have I shown you through the Father; for which of them do you wish to kill me?" But they said: "Not for any good work do we wish to kill thee, but because, being a man, thou makest thyself God."

And Jesus answered them and said: "But, behold, this same thing is said in your Scriptures. It is written, that God himself said to unrighteous rulers: Ye are gods. Now, if he named sinful men gods, why count you it blasphemy to name him, whom God loved and sent into the world, the son of God? Understand, every man is in the spirit the son of God. If I live not according to God's will and law, believe not that I am the son of God; but if I live according to God's law and will, then by my life believe that I am in God. And then shall you know that the Father is in me, and I am in him; that I and the Father are one."

And Jesus further said: "My doctrine is the quickening and renovation of life. He who believes in my doctrine, even though he die the death of the flesh, shall remain living. And he who remains in life will not die."

The Jews therefore did not know what to answer, nor were they able to convict him of error.

Then Jesus departed, and again went on the other side of Jordan, and sojourned there. And many believed in his doctrine, and declared that it was true, and like to the teaching of John. So many accepted and confessed his doctrine.

And once Jesus asked his disciples, saying : "Tell me, how do men understand my doctrine concerning the son of God and the son of man?" They answered and said : "Some understand it to be the same as the teaching of John, others as the prophecy of Elias, and yet others as the teaching of Jeremiah ; they believe that thou art a prophet."

And Jesus said : "But how do you understand my doctrine?" And Simon Peter answered and said : "I believe thou teachest that thou art the chosen one of the God of life : thou teachest that God is life in man."

Then Jesus said unto him : "Blessed art thou, Simon, in that thou hast understood this. No man has revealed this unto thee, but thou hast understood this, because God, who is within thee, has revealed it to thee. Not the judgment of the flesh, nor I by my words, have revealed it unto thee, but God, my Father, has himself revealed it to thee." And on this intelligence is founded the brotherhood and congregation of all those for whom there is no death.

## CHAPTER VIII

### NO OTHER LIFE

#### I. REWARDS IN THE KINGDOM OF GOD

**Matt. x. 37:** Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἀξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἀξιος.

Whosoever loves father or mother more than me, is not at one with me; and whosoever loves son or daughter more than me, is not at one with me.

**38:** Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἀξιος.

And whosoever is not prepared for all deprivations of the flesh, and does not follow me, is not at one with me.

**39:** Ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

He who gains life in the flesh, destroys his life; and he who fulfils my doctrine, and destroys life in the flesh, shall receive life.

**Matt. xix. 27:** Τότε ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ· Ἰδοὺ, ἡμεῖς ἀφῆκαμεν πάντα, καὶ ἠκολούθησάμεν σοι· τί ἄρα ἔσται ἡμῖν;

Then Simon Peter said unto him: Behold, we have forsaken all, and followed thee; what shall we have in reward?

**29:** Καὶ πᾶς ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα ἢ ἀγροῦς, ἵνα μεν τοῦ ὀνοματός μου, ἑκατοντα-

And Jesus answered: You yourselves know that whosoever forsakes family, sisters and brothers, or father, or mother, or wife and

πλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.

children, or possessions, for the sake of my doctrine, which is true happiness,

Mark x. 30: Ἐὰν μὴ λάβῃ ἑκατοντάπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφούς, καὶ ἀδελφάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι ἐρχομένων<sup>3</sup> ζῶν αἰώνιον.

He shall even now, in this life, in the midst of persecutions, surely receive a hundred fold more, families, brothers, sisters, children, possessions; and shall, moreover, in this transitory life receive everlasting life.

31: Πολλοὶ δὲ ἔσονται πρῶτοι. ἔσχατοι καὶ οἱ ἔσχατοι, πρῶτοι.

And many shall be first who are last; and many who are first shall be last.

1. Jesus understands Peter's question, "What shall we have in reward?" in a double sense: first, what general reward will there be for the fulfilment of the law; and secondly, what special reward, equivalent to their sacrifices, will there be for them?

To the first part of the question Jesus answers that they themselves know what reward there will be. The reward is here, in this life, and is a hundred fold greater than all the joys we receive from men, than all we have forsaken, namely, life unconditioned by time. To the second part of the question Jesus answers, that in the kingdom of God there are no first and no last; but that the first are last, and the last are first; that our idea of the kingdom of God must not be connected with any notion of reward for services. The same thing is said in the Parable of the Talents, of which these words may be regarded as an explanation.

Peter's following question, together with the answer given by Jesus, is in Matthew placed directly after the discourse with the rich youth, in which it is said that

no one can be saved who is not a vagrant. This hard saying amazes and confounds the disciples. And the worldly sacrifices they had made suggest the question put by Peter. According to my harmonisation of these chapters, the question immediately follows all the examples and illustrations Christ has given in proof of the necessity of forsaking and renouncing the life of the flesh for the sake of the life in the spirit. And Peter, as it were in protest against this, asks: "And what shall we have in reward?"

2. The twenty-eighth verse of this chapter is omitted, since it conveys no definite idea; and the promise that the apostles shall sit on twelve thrones judging the twelve tribes of Israel, is either meaningless and altogether incomprehensible, or is spoken in irony, and is intended to shew the folly of the question: "What shall we receive, and what reward will be given us?" And the parable that follows confirms the supposition that Christ is here speaking ironically.

3. "*Ερχεσθαι* signifies *to go, to pass*.

## II. PARABLE OF THE LABOURERS IN THE VINEYARD

Matt. xx. 1: Ὅμοια γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Behold, therefore, the kingdom of heaven is like unto this: A householder went out early in the morning to hire labourers.

2: Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, And having agreed with the labourers to pay them a penny a

ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

3: Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

4: Καὶ αὐτοῖς εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν.

5: Οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν, ἐποίησεν ὡσαύτως.

6: Περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους ἐστῶτας ἀργούς· καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

7: Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον, λήψεσθε.

8: Ὁ ψίχας δὲ γενομένης λέγει· Ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἑσχάτων ἕως τῶν πρώτων.

9: Καὶ ἐλθόντες οἱ περὶ τὴν

day, he sent them into his vineyard.

And he went out about the third hour, and saw other workmen standing in the market-place to be hired;

And he said unto them: Go you also and work for me in my vineyard, and I will pay you just wages.

And they went. And again the householder went out about the sixth and ninth hour, and found labourers waiting to be hired, and he did the same with them.

And about the eleventh hour he went out, and saw some labourers who were without work, and he said to them: Why stand you here the whole day, and do nothing?

They say: No man has hired us. Go you also into my vineyard, and you shall receive just wages.

And, behold, when the evening came, the householder said to his steward: Call the labourers, and pay them their wages, beginning with those who came last, up to those who came first.

And to those who came at the

ἐνδεκάτην ὥρην ἔλαβον ἀνὰ ἑνὴν ἀνάστην.

10: Ἐλθόντες δὲ οἱ πρῶτοι, ἐνόμισαν ὅτι πλείονα λήψονται καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ ἑνὴν ἀνάστην.

11: Λαβόντες δὲ ἐνόγγυζον κατὰ τοῦ οἰκοδεσπότου,

12: Λέγοντες· "Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσας τὸ βῆρος τῆς ἡμέρας, καὶ τὸν καύσωνα.

13: Ὁ δὲ ἀποκριθεὶς, εἶπεν ἐνὶ κτύπῳ· Ἐταῖρε, οὐκ ἰδικῶ σε· οὐχὶ ἀναρῶν συνεφώνησάς μοι;

14: Ἄρον τὸ σὸν, καὶ ὑπάγε· ἴλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοι.

15: Ἡ οὐκ ἔξιστί μοι ποιῆσαι ὅ ἴλω ἐν τοῖς ἡμέτεροις; ἢ ὁ ὀφθαλμός σου πληρὸς ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι;

16: Οὕτως ἐσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι, ἔσχατοι· πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἁλεγμοί.<sup>1</sup>

eleventh hour, a penny was given to each of them.

And they who came first supposed that more would be given to them, but to each of them also a penny was given.

They took each his penny, but they began to murmur against the householder,

And said: How is it that thou payest these last, who have worked but one hour, the same as thou hast paid us, who have toiled and sweated the whole day?

And the householder said to one of them: How, friend? I do thee no wrong. Did we not agree that I should pay thee a penny?

Take thine own, friend, and go thy way. I will give unto this last the same as to thee.

Am I not, then, master of mine own? Or, tell me, is thine eye filled with envy because I am good?

But so shall it be: the first shall be last, and the last shall be first.

1. These last words, "Many are called but few are chosen," are evidently a needless interpolation. In many



copies they are not to be found, and Tischendorf rejects them. The parable is closely connected with what Jesus had already taught concerning the necessity of renouncing the life in the flesh. To every man is given the opportunity of obtaining true life. He who wishes can receive it, he who does not wish will not receive it. He who has received true life possesses it, but it is not equally measured to all, nor can we judge or estimate it by our earthly ideas of more and less, sooner and later. It lies, to apply a philosophical term, without the categories of space, time, and cause.

But we are so accustomed, in the life of the flesh, to the idea of rewards that we imagine the relations between God and man to be like those between a master and his slave, and cannot rid ourselves of the notion that the man should be rewarded who does all that is held to be good and pleasing in the sight of a God existing outside us, though Jesus in all his teaching, from the very beginning, declared that no one has ever known God, and that the son alone has revealed him. We strive to please this God, to do what we ourselves do not understand, simply that we may accomplish the will of a master; and because we admit that we ought to be punished for non-compliance with that will, in the same way as we men are wont to punish disobedient slaves, we claim the right to be rewarded, if we prove obedient to a will that is not our own. And, notwithstanding that the whole doctrine of Jesus is directly opposed to this idea, we still, like all other men, and like his disciples, go on asking: What will be our reward for having renounced children, houses, desires and lusts, that we might fulfil his teaching? But what is it we really ask? We in reality ask nothing less than this. What shall be our reward for

coming to a feast to which we have been invited? What shall be our reward for making use of the lifeboat that is sent out to rescue and to save us? "What shall be our reward," we cry, "for having abandoned children, wife, possessions, that we might follow thee?" That is to say, what shall be our reward for having exchanged woe for bliss, slavery for freedom, death for life? And to our cry Jesus answers: "Thou hast sacrificed nothing. In forsaking and renouncing, in this life, family, children, possessions, and all thou hast, thou shalt receive, even in the midst of persecutions, a hundred fold, and, moreover, thou shalt receive true life. What other reward canst thou have? Or, it may be, thou desirest to sit on a throne, like an earthly king, and judge the nations?"

"In this world of death I teach you the only possible life, hold out to you the only plank of salvation, and, because you avail yourselves of this plank and are saved, you ask: What reward shall we have for so doing?"

### III. THE GREATEST OF ALL IS THE SERVANT OF ALL

Mark x. 35: Καὶ προσπορεύον-  
τες αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ  
υἱοὶ Ζαβεδαίου, λέγοντες· Διδάσκαλε,  
θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν ποιήσῃς  
ἡμῖν.

36: Ὁ δὲ εἶπεν αὐτοῖς· Τί θέ-  
τε ποιῆσαι με ὑμῖν;<sup>1</sup>

37: Οἱ δὲ εἶπον αὐτῷ· Δός ἡμῖν  
ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐνω-  
τέρων σου καθίσωμεν ἐν τῇ δόξῃ σου.<sup>2</sup>

And James and John, the sons  
of Zebedee, came to Jesus, and  
said: Teacher! we wish that  
thou wouldst do one thing we  
desire to ask of thee.

And he said to them: What  
would you that I should do for  
you?

And they said unto him: Make  
us equal to thyself in thy teach-  
ing.

1. That is, *what you say is absurd.*

2. The question which the disciples put to Jesus really means: Why are they so dull of intelligence, whilst he is so wise? and they therefore ask him to make them even as wise as he himself is.

Mark x. 38: 'Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πίνειν τὸ ποτήριον<sup>1</sup> ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;

But Jesus answered and said· You yourselves know not what you ask. Can you do on the earth what I do, and can you be reborn in the spirit, as I have been reborn?

1. *Πιεῖν τὸ ποτήριον* is a Hebrew expression, and signifies: *to have the same lot in the life of the flesh, to live a like life.*

Matt. xx. 22: Λέγουσιν αὐτῷ· Δυνάμεθα.

And they said unto him: We can.

23: Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐναντιῶν μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.<sup>1</sup>

But he said unto them: You can both live and be reborn in the spirit; but to make you even such as I am, is not in my power, but is in the power of my Father.

1. To make you even such as I am, to give you such a mind and reason, is not in my power. That is in the power of the Father, and is given to men in diverse measure. But to live even as I live, and also to be reborn in the spirit,—that is possible.

Matt. xx. 24: Καὶ ἀκούσαντες αὐτοὶ δέκα, ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

And when the other ten apostles heard this, they were angry with their two brethren.

25: Ο δὲ ἰησοῦς προσκαλεσά-  
μενος αὐτοὺς, εἶπεν· Οἴδατε, ὅτι οἱ  
ἐκχόντες τῶν ἰθῶν κατακυριεύουσιν  
αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζ-  
ουσιν αὐτῶν.

26: Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν·  
ἀλλ' ὅς ἐάν τις θέλῃ ἐν ὑμῖν μέγας  
γενέσθαι, ἔστω ὑμῶν διάκονος·

27: Καὶ ὁς ἐάν τις θέλῃ ἐν ὑμῖν  
᾿πρῶτος, ἔστω ὑμῶν δοῦλος.

Luke 'xxii. 26: Ὑμεῖς δὲ οὐχ  
οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω  
ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ  
διάκωνος.

Matt. xx. 28: "Ὡς περ ὁ υἱὸς τοῦ  
ἀνθρώπου οὐκ ἦλθε διακονηθῆναι,  
ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν  
ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

But Jesus called them to him,  
and said: You know that they  
who make themselves rulers of  
the people exercise authority over  
them, and their officials govern  
the people.

But it shall not be so among  
you. If any one of you will  
make himself great, let him be  
your servant.

He who will make himself first,  
let him be a slave.

He that is least among you, let  
him be as the greatest; and he  
who is as a servant, let him be  
above all.

Even as the son of man is  
come, not to be ministered to,  
but to serve, and to give his life  
as purchase money for something  
greater.

The real meaning of Matt. xx. 28 and Mark x. 45 is  
very simple, and is the logical deduction of all that has  
gone before; but it is upon these verses that men have  
built up the senseless and immoral dogma of the  
redemption.

The son of man is the one essence of divinity to be  
found in every man. The son of man exists only to  
return to its divine source. What we call life is the  
intelligence of the one God dwelling in each man. In re-  
turning to its one source the son of man re-establishes the  
wholeness of life. This is the source whence flows human

love. This is the origin of the first commandment: love to God; and of the second, which is like unto the first: love to one's neighbour.

Earthly life consists only in sacrificing it as purchase-money for true life. The sons of Zebedee wished to be the same as Jesus Christ, and to have his wisdom. But he asked them: "Why do you wish this? You do not require it to live and to be reborn in the spirit, even as I live and am reborn; it must then be that you want it in order to be higher and greater than other men. But according to my teaching, there is no great and little, no high-placed and low-placed. Kings, that they may rule the nations, find it necessary to be great, and to have the insignia of authority; but to you this is not needful, since, according to my teaching, it is profitable to be less than other men. For he who is least is greatest. I teach, that it is better to be the servant, the slave of all men. And this is my doctrine: that the work the son of man has to accomplish is this, that he sacrifice and renounce his life in the flesh, in order that he may obtain the true life."

Matt. xviii. 11: ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου<sup>1</sup> σῶσαι τὸ ἀπολωλός.

For the work of the son of man is this, that he save the lost.

12: Τί ὑμῖν δοκεῖ; εἰς ἄνθρωπον ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἀφείας τὰ ἐννενηκονταευνέα, ἐπὶ τὰ ὄρη πορευθεῖς, ζητεῖ τὸ πλανώμενον;

How think you? If a man have a hundred sheep, and one of the hundred go astray: behold, he will leave the ninety-nine, and go to seek the one sheep that has gone astray.

1. I have translated ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου, *the work of the son of man is this*, since this is what is

meant by the expression, *the son of man is come in order to*. I prefer this translation, because we thus avoid the necessity of employing the ambiguous word ἡλθε.

Matt. xviii. 13 : Καὶ εἰς τὴν γῆντα  
εὗρεν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι  
χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς  
ἐννευηκονταεννέα τοῖς μὴ πεπλανη-  
μένοις.

And if he chance to find it, you  
yourselves know, that he will re-  
joice over it more than over the  
ninety-nine sheep that have not  
gone astray.

Luke xv. 6 : Καὶ ἔλθων εἰς τὸν  
οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς  
γείτονας, λέγων αὐτοῖς· Συγχαρήτε  
μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ  
ἀπολωλός.<sup>1</sup>

And he will invite his neigh-  
bours and friends to his house,  
and will say to them : Rejoice  
with me, for I have found the  
sheep that went astray.

Matt. xviii. 14 : Οὕτως οὐκ ἔστι  
θέλημα ἡμῶν πατρὸς ὑμῶν  
τοῦ ἐν οὐρανοῖς, ἵνα ἀποληται εἰς  
τῶν μικρῶν τούτων.<sup>2</sup>

And so it is the will of your  
heavenly Father, that not one of  
these little ones should perish.

1. This verse, taken from Luke, is at variance with the fundamental idea of the parable, and the writer, wishing to emphasise the fact that there is joy in heaven, has introduced the altogether false notion that there is more rejoicing over a sinner than over a just man. It is for this reason I prefer to reserve the words in Matthew (xviii. 14) for their more appropriate place in the immediately following parables.

2. The present parable is based on the words, "the son of man is come to save the lost." Men rejoice over the recovery of a thing they have lost, and to find the lost thing they gladly employ every means. Such is the end the son of man has in view, since the will of the Father, who has sent light into the world, his unchange-

able will, is the recovery and return to himself of his intelligence.

Luke xv. 8 : "Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπτει λύχνον, καὶ σαροὶ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅπου εὕρῃ ;

9 : Καὶ εὐροῦσα, συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχαρήτε μοι, ὅτι εὗρον τὴν δραχμὴν, ἣν ἀπώλεσα.

10 : Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἀμαρτωλῶ μετανοοῦντι.

Luke xiv. 7 : Λέγων πρὸς αὐτούς.

8 : "Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ ;

9 : Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι· Δὲς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.

10 : 'Ἄλλ' ὅταν κληθῇς, πορεύῃς, ἀνάπεσον εἰς τὸν ἔσχατον τόπον· ἵνα ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἴπῃ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνακακειμένων σοί.

If a woman, having ten drachmas, lose one of them, behold she will light a candle, and sweep the house, and will diligently search till she find it.

And when she has found it, she will say to her neighbours : I am glad, for I have found the drachma that was lost.

And so, it is the will of your heavenly Father, that not one of these little ones should perish.

And he said unto them :

When thou art invited to a feast, sit not down in the chief seats, lest it should happen that one of the guests be higher in rank than thou art.

And the master of the house shall come unto thee, and say Give him place : and then shalt thou with shame take the lowest seat.

But if thou art invited, go and take one of the lowest seats, so that when the master of the house sees thee, he shall say unto thee Friend, go up higher : and then shalt thou be in honour before the guests.

11 : "Οτι πᾶς ὁ ὑψῶν ἑαυτὸν, | Whosoever exalts himself shall  
ταπεινωθήσεται, καὶ ὁ ταπεινῶν | be humbled, and whosoever  
ἑαυτὸν, ὑψωθήσεται. | humbles him-self shall be exalted.

Luke ix. 47 : 'Ο δε Ἰησοῦς ἰδὼν | And, behold, Jesus, knowing  
τὸν διαλογισμὸν τῆς καρδίας αὐτῶν. | what were their thoughts,

Mark ix. 35 : Λέγει αὐτοῖς. | Said unto them : If any man  
Εἴ τις θέλει πρῶτος εἶναι, ἔσται | desire to be first, let him be the  
πάντων ἑσχατος, καὶ πάντων δια- | last, and let him be servant to  
κονος.<sup>1</sup> | all.

1. The disciples again fall into the error of imagining the kingdom of God to be a kind of earthly kingdom, and dispute among themselves as to which of them is better than the rest, and they ask, which of them is the greatest ?

Jesus says : No man can be better or greater than another, because in the kingdom of God each counts the others to be better than himself. Directly a man begins comparing himself with others, and asking which of them all is the best, he ceases to be in the union of love, and at once begins to fall away and to grow worse. None can be better in the kingdom of God, simply because it is the kingdom of God, and there it cannot be otherwise.

Such a man is like a guest who is invited to a feast, and, by taking the highest place, brings shame upon himself. But if the guest is humble and takes a lower seat, he will be removed to a higher place, and honour will be done unto him. We cannot exalt ourselves without ceasing to be in touch with the kingdom of God.



## IV. PARABLE OF THE PRODIGAL SON

Luke xv. 11: Εἶπε δὲ ὁ ἄνθρωπος τις εἶχε δύο υἱούς· And Jesus said: A certain man had two sons:

12: Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διείλεν αὐτοῖς τὸν βίον. And the younger son said unto his father: Father, give me my share of the heritage. And he divided it among them.

13: Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός, ἀπεδῆμηνεν εἰς χώραν μακράν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. And soon after this, the younger son took all his share and went into a far country. And he squandered away all that he had.

14: Διαπαντήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. When he had already wasted all his goods, a terrible famine broke out in that country. And he began to hunger.

15: Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους. And he hired himself out to one of the citizens, who sent him into his fields to take care of the swine.

16: Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἔσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. And he would fain have eaten the husks with which the swine were fed. But no one gave him anything.

17: Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε· Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῶ ἀπόλλυμαι; And he bethought himself, and said: How many of my father's hired labourers eat bread at their free will, and I am perishing with hunger!

18: Ἀναστὰς πορεύσομαι πρὸς· I will go unto my father, and

τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ·  
Πάτερ, ἡμαρτον εἰς τὸν οὐρανόν, καὶ  
ἐνώπιόν σου·

I will say unto him : I am guilty  
before God, and before thee ;

19: Καὶ οὐκέτι εἰμὶ ἄξιός κληθῆναι  
υἱός σου· ποίησόν με ὡς ἓνα τῶν  
μισθίων σου.

And I am not worthy to be  
called thy son ; but take me as  
one of thy day-labourers.

20: Καὶ ἀναστὰς ἦλθε πρὸς τὸν  
πατέρα αὐτοῦ. Ἐτι δὲ αὐτοῦ μακ-  
ρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατήρ  
αὐτοῦ, καὶ ἐσπλαγγνίσθη· καὶ δακ-  
μὼν ἐπέπισεν ἐπὶ τὸν τραχήλον αὐτοῦ,  
καὶ κατεφίλησεν αὐτόν·

And he arose and went to his  
father. And whilst he was yet a  
long way off, his father saw him  
and had pity on him, and, running  
to meet him, fell on his neck, and  
kissed him.

21: Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ,  
ἡμαρτον εἰς τὸν οὐρανόν, καὶ ἐνώπιόν  
σου, καὶ οὐν· εἰμὶ ἄξιός κληθῆναι  
υἱός σου·

And the son said : Father, I  
am guilty before God, and before  
thee ; and I am no more worthy  
to be a son of thine.

22: Εἶπε δὲ ὁ πατήρ πρὸς τοὺς  
δούλους αὐτοῦ· Ἐξενίγκατε τὴν στολὴν  
τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ  
δοτε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ,  
καὶ ὑποδήματα εἰς τοὺς πόδας·

And the father said to his  
servants : Bring forth the best  
cloak, and put it on him ; and  
give him a precious ring to  
put on his finger ; and give  
him the best shoes to put on  
his feet :

23: Καὶ ἐνέγκαντες τὸν μόσχον  
τον σιτευτὸν θύσατε· καὶ φαγοντες  
εὐφρανθῶμεν·

And take the fatted calf, and  
roast it, and let us rejoice and  
make merry :

24: Ὅτι οὗτος ὁ υἱός μου νεκρός  
ἦν, καὶ ἀνέζησε· καὶ ἀπολωλώς ἦν,  
καὶ εὑρίθη. Καὶ ἤρξαντο εὐφραί-  
νεσθαι.

For this my son was to me as  
one that is dead, but is now alive ;  
he was lost, and is found. And  
he began to make merry.

25: Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρε-  
βύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος,

Now his elder son was at that  
time in the fields. But when he

ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· | came near to the house, he heard singing and music.

26 : Καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν, ἐπυνθάνετο τί εἶη ταῦτα. | And he called to him one of the servants, and asked him : What are they doing in the house ?

27 : Ὁ δὲ εἶπεν αὐτῷ· "Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μύσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. | And the servant answered : Thy brother has come back, and thy father has ordered the fatted calf to be killed, in joy that he has returned in health.

28 : Ὁ γάρ σθι δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὖν πατήρ αὐτοῦ ἐξειλθὼν, παρεκάλει αὐτόν. | And the elder brother was angry, and would not go into the house. And the father went out, and prayed him to come in.

29 : Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· | But the elder son answered and said : How many years have I served you, and have ever obeyed thy commands, and thou hast never given me a kid, that I might make merry with my friends ;

30 : Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μύσχον τὸν σιτευτόν. | But as soon as this son of thine, who has wasted thy living with harlots, is come, thou killest for him the fatted calf.

31 : Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ, σά ἐστιν. | And the father said unto him : Thou art always with me, and all I have is thine.

32 : Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει· ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς | But how can I not rejoice that thy brother, who was to me as

ἦν, καὶ ἀνέζηθε· καὶ ἀπολωλώς ἦν, καὶ εὗρέθη. | one that is dead, is now alive; he was lost, and is now found.

Matl. xviii. 14 : Οὕτως οὐκ ἔστι θέλημα ἑμπροσθεν τοῦ πατρὸς ὑμῶν ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων. | Even so it is the will of your heavenly Father, that not one of these little ones should perish.

The son of man is come, that is, he lives and exists, in order that he may save the lost. His existence is the recovery and return unto himself of the intelligence of men. In this is his life. They who are with him are one with him, but he is not sensible of them. They who have strayed from him, he seeks and calls back to him.

#### V. PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN

Mark xii. 1 : Καὶ ἤρξατο αὐτοῖς ἐν παλαιαῖς λέγειν· Ἀμπελῶνα ἐφύτυσεν ἄνθρωπος, καὶ ποιήθηκε φραγμὸν, καὶ ὠρυξεν ὑπολήμιον, καὶ ῥηκοδόμηκε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπεῖλμυκε. | And he began to speak to them in parables. A man planted a vineyard, and fenced it round, and digged a ditch, and built a house, and let it out to husbandmen, and himself went into another country.

2 : Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τὸ καιρὸν τοῦ ἡλίου, ἵνα παραλάβωσιν τὸν καρπὸν τοῦ ἀμπελῶνος. | And when the time came, he sent to the husbandmen a servant to receive, according to agreement, of the fruit of the vineyard.

3 : Οἱ δὲ λαβόντες αὐτὸν, ἔδειραν, καὶ ἀπέστειλόν αὐν κενόν. | But the husbandmen laid hold of the servant, beat him, and sent him away empty.

4 : Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· καὶ αὗτοι ἐκέντησαν αὐτόν, καὶ ἔβαλον αὐτόν. | And again he sent another servant, and at this one they cast

βολήσαντες κεφαλαίωσαν, καὶ ἀπίσ-  
τείλαν ἡτιμωμένον.

stones, wounded him in the head,  
and sent him away with insult  
and contumely.

5 : Καὶ πάλιν ἄλλον ἀπίστειλε·  
καὶ αὐτὸν ἀπέκτειναν· καὶ πολλοὺς  
ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ  
ἀποκτείνοντες.

And once more he sent a ser-  
vant. And him they killed. And  
many others he sent ; but some  
they beat, and others they killed.

6 : Ἐτι οὖν ἓνα υἱὸν ἔχων ἀγαπη-  
τὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς  
αὐτοὺς ἔσχατον, λέγων· "Ὅτι ἐντραπ-  
ήσονται τὸν υἱὸν μου.

And he had yet one son, whom  
he dearly loved, and in the end he  
sent him, saying to himself : At any  
rate, they will reverence my son.

7 : Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον·  
πρὸς ἑαυτούς· "Ὅτι οὗτός ἐστιν ὁ  
κληρονόμος·" θεῦτε, ἀποκτείνωμεν  
αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

But the husbandmen said  
among themselves : This is the  
heir ; come, let us kill him, and  
all will be ours.

8 : Καὶ λαβόντες αὐτόν, ἀπέ-  
κτειναν, καὶ ἐξέβαλον ἔξω τοῦ  
ἀμπελῶνος.

And they laid hold of him, and  
killed him, and cast him out of  
the vineyard.

9 : Τί οὖν ποιήσει ὁ κύριος τοῦ  
ἀμπελῶνος ;

Now, what will the lord of the  
vineyard do ?

Matt. xxi. 41 : Λέγουσιν αὐτῷ·  
Κακοὺς κακῶς ἀπολίσει αὐτούς· καὶ  
τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις  
γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ  
τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

And they answered him : He  
will slay these robbers, and let  
out his vineyard to others, who  
will in their seasons give him of  
the fruits of his vineyard.

42 : Λέγει αὐτοῖς ὁ Ἰησοῦς·  
Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς·  
Λίθον οὐν ἀπεδοκίμασαν οἱ οἰκοδο-  
μοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν  
γωνίας· παρὰ Κυρίου ἐγένετο αὕτη,  
καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς  
ἡμῶν.<sup>1</sup>

And Jesus said unto them :  
Have you not, then, read in the  
Scriptures ; The stone, which the  
builders rejected, has become the  
corner-stone of the foundation.  
This corner-stone is from God,  
and it is marvellous in our eyes.

1. This passage, referring to the corner-stone of the foundation, is a quotation from the P'salms (cxviii. 22, 23): "The stone which the builders refused is become the headstone of the corner: this is the Lord's doing, and it is marvellous in our eyes."

These verses of the P'salmist have no precise or definite meaning, nor do they make clear the connection between them and the parable. In the New Testament there are in all three places in which the stone is spoken of in the same sense as here: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone, which was set at naught of you builders, which is become the head of the corner" (Acts iv. 10, 11). "Wherefore also it is contained in the scripture: Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded" (1 Pet. ii. 6). "But Israel, which followeth after the law of righteousness, hath not attained to the law of righteousness. And wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written: Behold I lay in Sion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed" (Rom. ix. 31-33).

In all these three places the stone signifies, the foundation of all, the foundation of life and of the true doctrine. The expression *corner-stone*, in place of *the foundation of all*, is to be found in Isaiah (xxviii. 14-18): "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we

in agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God: Behold, I lay in Sion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

These words explain the meaning of "the foundation stone." This stone, which withstands death, is *righteousness and truth*. And this stone, in the words of the Psalmist, the builders rejected when they began to build. But, in the meantime, this stone has been given men from God, and, behold, it is marvellous in our eyes.

Matt. xxi. 43 : Διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀπὸ ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἔθνεσι ποιοῦντι τοὺς καρποὺς αὐτῆς.<sup>1</sup> Therefore I say unto you : You shall be deprived of the kingdom of God, and it shall be given unto them who bring forth its fruits.

1. This parable is full of deep meaning, but its true sense has been lost through the common interpretation attributed to it. It carries on the idea conveyed in the foregoing Parable of the Labourer returning from the Field, that faith is founded, not on what men will promise us, but on the consciousness of our relation to God. This relation, which forms the subject of the Parables of the Labourers in the Vineyard and the Labourer returning from the Field, is now set forth from another point of view. Jesus dwells on the false notion of worldly men, who are persuaded that life has been given them to afford

them opportunities of satisfying their lusts, and for this reason reject the spiritual basis of life, the renunciation of life in the flesh. The parable brings out most clearly the lesson taught us by the labourer who hid his talent in the ground, and further reproached the householder as being cruel and unjust in that he reaped what he had not sown. But in all his didactic discourses, and also here, Jesus sets forth the fundamental idea of his teaching, that life is the gift of God, that its source is divine, and that the man who understands this can, by bringing himself into union with this source, save his true life. But in this parable Jesus expresses this idea from another point of view, and he shows what happens to those who neither understand nor wish to understand this. He shows how irrational life must be in the case of all those who fondly imagine that life is only in the flesh; and he compares the state of men in the world with the condition of labourers in another man's vineyard. They must work; they must live. Whether they will or not, they have to work and to live; and they cannot live only for themselves. For however they live, and however they work, they all work for others, like hired labourers in a vineyard. And if they acknowledge not the rights of the lord of the vineyard, by whom they have been engaged and sent to work, or if they do not what he commands, its lord will drive them forth, put them to death, and send other labourers to do his work.

The sower sows seed: some of the seeds perish, but others grow up. They who do not fulfil the will of God perish, and their places are taken by others. The meaning of the parable is, therefore, of a negative character. Jesus shows the irrationality of our life, if there be no lord of life, no definite will of its lord to fulfil. Directly



men forgot their lord, or do not wish to know him, life becomes nothing more than a senseless comedy : we have to work all our lives, torment ourselves for the sake of another, and all the while must disregard and stifle the demands of conscience, and in the end shall perish. There can be no other kind of life from the moment we refuse to acknowledge its lord. Life is, and must be, then irrational. Life can be rational and have a meaning only so long as we acknowledge its lord, and render him its fruit as our tribute ; that is, only when we acknowledge God as its source, work for him, and bring our life into harmony with the will of God.

The lord of the vineyard hired labourers. Some worked from the early morning, others from midday, and others from the evening. But all the labourers received the same wages. And when those who had worked the whole day complained to their lord, he answered : "Did I, then, promise you higher wages ? If you are not content, it is because your hearts are evil."

Life in the flesh is given to men that they may sacrifice it for life unconditioned by time. And when we have renounced the one life and gained the other, do we ask what shall be our reward, or why we receive not the reward we think to have earned and wish to receive ? When a slave serves us, do we thank him for his service, or demand of him what reward he would like to receive ? He has done only what it was his duty to do, and for his work he receives once for all the wages we had agreed on—his food, and means to live.

And so everyone who enters the kingdom of God, who lives in accordance with God's will, refrains from comparing himself with others ; nor can he find his reward either too great or too small. For this is the only true

life, the only true happiness, and consequently there cannot be greater or smaller, nor can there be any other happiness.

## VI. FAITH LIKENED TO A GRAIN OF MUSTARD-SEED

Luke xvii. 5: Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ· Πρόσθε· ἡμῖν πίστιν. And the apostles said to Jesus : Make us to have faith.

6: Εἶπε δὲ ὁ Κύριος· Εἰ εἴχετε πίστιν ὡς ἓξ κόκκον σιναπιδῶς, ἐλέγετε ἅν τῇ σύκαμίνῳ ταύτῃ· Ἐκκίῳθῃτι, καὶ φυτεύθῃτι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἅν ὑμῖν.<sup>2</sup> And Jesus said : If your faith were but like the faith of a grain of mustard-seed, you would say to this sycamore : 'Tree, remove hence and be transplanted into the sea ; and it would obey you.

1. Ὡς signifies, *the same as* : that is, a faith like that I express under the figure of a mustard-seed. We must not take this as a figure of the smallest thing. It is never used in that sense. The seed of mustard is used as a similitude of the kingdom of God that is within us, and has that meaning here.

This passage, so grossly misunderstood by Church commentators, is particularly important, inasmuch as it gives a strict definition of faith as understood by Jesus. The Church, of course, sees nothing in faith but the power of working miracles.

The following is the Archimandrite Michael's commentary :—

“ ‘Increase our faith’ : add to our faith, strengthen our faith. The Lord’s command, that His followers should

forgive another the wrong he had done them, should he repent, appeared to the disciples to be so difficult of fulfilment, that they felt the need of a greater faith than they possessed, and prayed the Lord to increase their faith. Not only the forgiveness of all wrongs and injuries, but the renunciation of wealth, are set forth in the sixteenth chapter, in the Parables of the Unjust Steward and of Lazarus. The forgiveness of our neighbour is the highest triumph of love, the greatest and completest victory over egotism; but this triumph and this victory can only be the fruit of a strong faith.

“‘*If ye had faith as a grain of mustard-seed.*’ The Lord does not in these words deny the presence of faith in the souls of His apostles; but at the same time He shows how far their faith was from the degree which it ought gradually and in time to reach.

“‘*This sycamore tree.*’ Whilst speaking these words the Lord pointed to a sycamore tree that was growing close to where He and His apostles were gathered together.

“‘*It should obey you.*’ The tree is spoken of as an animate and thinking object. It would obey the command given by the apostles if they only had within them the faith required to impose their will.

“‘*But which of you, having a servant.*’ There is a close connection between these words and what immediately precedes:—Your faith, when it has fully grown up within you, will be such that it will work great miracles; but none the less you must watch well that you give not way to pride and false conceit; for then your faith, however great, can never bring forth good fruits.”

This is what Reuss writes on this same passage—

"In the third version, the answer given is not altogether applicable to the demand: *increase our faith*. It may be that Luke, knowing nothing of the circumstances under which Jesus had made his somewhat paradoxical statement, imagined that it was provoked by a question on the part of his apostles. In any case, the parallel passage (Matt. xvii. 20) renders it impossible for us to translate the demand as it is here put: *increase our faith*; to which the natural answer would have been: a little faith is sufficient, provided it be a living and real faith. But the little faith, of which Jesus here speaks, is not put in opposition to the increase of faith the apostles pray to be given them, but to no faith at all. He reproached his followers for not having been able to work a cure for want of faith. They could therefore ask with reason: *Give us faith*. But whether this question was really put or not, Jesus does not answer it for a very simple reason: faith is not a thing that can be given, whatever theologians may say; it comes from within the soul of a man, is born spontaneously, and its power is so great that, to speak figuratively, the smallest quantity, the mere seed, is sufficient to achieve the impossible. He who has to ask that faith be given him, has no faith; otherwise, he would instinctively feel the power it confers upon him. The answer given by Jesus, supposing the question to have been really put by the disciples, is an implicit refusal, and explains the regret with which the refusal is made."

These words have a profound meaning. The disciples ask Jesus: "Increase our faith." And he speaks to them of what faith really is, and says: "If you had the faith of which I have spoken under the similitude of a

mustard-seed, the smallest of all seeds, but from which grow up the largest of trees, you would not seek any further faith. Faith, as in the case with a mustard-seed, is a firm belief that the seed itself, which appears to be so small, is the embryo of something large, a sure conviction that life, the spirit, the thing least visible in us, is the embryo of true life. If you believed this as surely as you believe that from this mustard-seed will spring up a tree, you would never ask for an increase of faith. Faith is knowledge unalloyed by doubt." If the last words in the sixth verse are to be explained in the sense the Church puts upon them, Jesus continues: "If you had such faith, you would not ask to have it increased, and nothing would appear to you wonderful or impossible." If, on the other hand, they are to be read interrogatively, then Jesus says: "Faith is the undoubting assurance that, if you knew what you are, and that within you is the seed of God's spirit, as the Parable of the Mustard-Seed teaches, you have no need, and can have no need, of miracles. There can be no greater miracle than this, that within you is the seed of God's spirit." In this way both renderings teach that the germ and foundation of faith is the consciousness of the indwelling spirit of God. And there can be nothing more wonderful, nothing more convincing, than this. And the Parable of the Labourer returning from the Field is the natural sequence of what he teaches his disciples. Faith in the growth of the mustard-seed is faith in the presence within them of the seed of God, faith that the son of man, sent by God for that purpose, is within them, and their whole duty is to fulfil and perfect the work for which he was sent.

Luke xvii. 7: Τίς δὲ ἐξ ὑμῶν If one of you has a labourer, a δούλον ἔχων ἀροτριῶντα, ἢ ποιμαίνων ploughman or a shepherd, when

νοῦτα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ  
εὐθέως· Παρελθὼν ἀνάπεσαι;

this labourer returns from the field, wilt thou say unto him: Friend, go and at once sit down to meat?

8: Ἄλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἐτοιμάσουν τί δειπνήσω, καὶ περιζῶσάμενος διακύνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεται καὶ πίεσαι σύ;

Nay, thou wilt rather say unto him: Friend, prepare for me supper, and get ready to serve me whilst I eat and drink, and then sit down thyself to eat and to drink.

9: Μὴ χάριν ἔχει τῇ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ.

And dost thou thank the servant because he has done what thou commandedst him? I trow not.

10: Οὕτω καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· "Ὅτι δούλο, ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν."<sup>1</sup>

And so likewise you, when you have done all that has been commanded you, think not otherwise than: We are unprofitable servants, and have done only that which it was needful we should do.

1. What we call earthly life is death. To-day it is, to-morrow it is ended. We have only to think what gain it can bring us, to understand that everything earthly is like the grand beginning of the construction of a house which we are not able to finish, and to perceive that all its worth and meaning consist in the possibility of a life in God, which is not subject to decay and destruction. We must avail ourselves of this possibility, since in this alone consists life. Whether it be a good or an evil, whether it pleases us or not, whether we find it according to our ideas just or unjust;—all this is of no import whatever; it is so, and there is

nothing else. If we find it unjust, that is only because we measure and judge it by our earthly ideas of what should be. In the true life there can be no such thing as greater and less. Jesus therefore says: "A good master pays all his servants equally, those who have worked from the early morning and those who have worked only from midday receive like wages. And the real reason why you are offended and complain is that the master is good. It is plain that you are evil, if you cannot understand the true good that is not to be measured, not to be rewarded, and that flows forth abundantly in all places and at all times." And he says unto them: "Do you ask what reward you will receive? You wish, then, to be thanked by some one and for something you have done. For what is it you expect to be thanked? For having done what, in order to live, it was absolutely necessary you should do: is it for this you are to be thanked and rewarded? If, with your worldly notions of rewards, you will look on God as a slave looks on his master, be consistent, and expect him to act towards you as a master acts to his slaves. The slave does his work, and in return for his work is fed and housed; nor does he claim aught else. Suppose we do wish to sit on thrones, to have a hundred concubines, and to enjoy every kind of luxury: it is not I who am to blame; it is not I who indulge in fancies that cannot be satisfied, and which give us, not life, but death. To-day we live, to-morrow we die, rot, and perish, and nothing remains. We all know that it is and must be so, and that not one of us can escape this fate.

"I teach you how you may obtain true life in this world of death, and in the midst of destruction I give you this plank of salvation. And you ask, what shall be our

reward that thou hast saved us? Do not ask for rewards, but seek how to work out your salvation."

VII. THE ADVENT OF THE KINGDOM OF GOD

Luke xlvii. 20 Ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως·

21: Οὐδὲ κρουνεῖ· Ἰδοὺ ὧδε ἡ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

22: Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.

And Jesus answered and said . The kingdom of God comes not in such a way that it can be seen ;

Nor can we say of it Behold, it is here, or, behold, it is there : for, behold, the kingdom of God is within you.

And he said to his disciples : The time shall come, when you shall long to see one of these days of life through the son of man, and shall not see it.

1. *Ἡμέρα*, in the plural, according to the Jewish interpretation of the word, signifies *life*, as is plain from the following passages: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard for his piety" (Heb. v. 7). "Without father, without mother, without pedigree, having neither beginning of days nor end of life, but made like unto the son of God, abides a priest continually" (Heb. vii. 3). "And they had no children, for Elizabeth was barren, and they were both well advanced in the days of life" (Luke i. 7).

In the passage before us, *ἡμέραι* is used in the sense of



*day of life or salvation*; that is, *the means of salvation*, or simply *salvation*. And this interpretation is confirmed by the way in which the word is employed in the twenty-seventh and twenty-eighth verses of this same chapter, where it is said that the day of the son of man shall be like the day of Noah when he entered the ark, and like the day of Lot when he went out of Sodom.

The word *ἡμέρα* is also employed in the singular in this signification: "For it is said: I have heard thee in an acceptable time, and have succoured thee in the day of salvation. Behold, now is the acceptable time; behold, now is the day of salvation" (2 Cor. vi. 2).

Luke xvii. 23: Καὶ<sup>1</sup> ἱροῦσιν  
ἐμὶν Ἰδοὺ ὧδε. ἢ ἰδοὺ ἐκεῖ· μὴ  
ἀπέλθῃτε, μὴ δὲ διώξῃτε.

And if men say unto you:  
Behold, it is here, or, behold, it  
is there; do not follow, or run  
after them.

24: "Ὡς περ γὰρ ἡ ἀστραπή ἢ  
ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανόν, εἰς  
τὴν ὑπ' οὐρανόν λάμπει· οὕτως ἔσται  
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ  
αὐτοῦ.

For, like the lightning, it shall  
shine forth from the heaven in a  
moment; and such shall be the  
son of man in his day of life.

25: Πρῶτον δὲ δεῖ αὐτὸν πολλὰ  
παθεῖν, καὶ ἀποδοκιμασθῆναι<sup>2</sup> ἀπὸ  
αὐτῆς.<sup>4</sup>

But first of all, he must of  
necessity suffer and endure many  
things from its birth.

1. In many copies we read *ἐάν*.

2. *Ἀποδοκιμασθῆναι* here signifies, *to require, to investigate, to experience*. *Ἀπο-* indicates *ceasing from, completing*.

3. *Γενεά* signifies, *delivery, birth*.

4. The subject of the discourse, as in the beginning, continues to be that men must die and perish, if they be not saved by the teaching of Jesus. In what consists this salvation? In exalting the spirit. In what way does it exalt the spirit? And Jesus says to them: "The kingdom of God is not here, or there, but is within you yourselves. The time will come when you shall feel the impossibility of escaping death, and will seek salvation, but shall not find what has already passed away. If men say unto you: Behold, here it is, or, behold, there it is, do not believe them. The salvation given by the son of man, like lightning, flashes momentarily; it is within you; it is only in the present actual moment of life; it is in the spirit, for which there are no conditions of time. Let men, therefore, seek salvation in the present. And before all, they must suffer and endure much."

Luke xvii. 26: Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶτ, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις<sup>1</sup> τοῦ υἱοῦ τοῦ ἀνθρώπου.

And as it was in the lifetime of Noah, so shall it be in the day of salvation through the son of man.

27: "Ἦσθιον, ἔπινον, ἐγάμον, ἐξεγαμίζοντο, ἀχοι ἥς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν· καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.

They ate, they drank, they gave and were given in marriage, till the day when Noah entered the ark, and the flood came, and destroyed them all.

28: Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον, ἡγοράζον, ἐπώλουν, ἐφύτευον, ἐκοδόμουν·

And so it also was in the lifetime of Lot: they ate, they drank, they traded, they sold, they planted, they builded;

29: Ἡ δὲ ἡμέρα ἐξῆλθε Λῶτ ἀπὸ Σοδόμων, ἐβρέξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας.

And on the same day when Lot went out of Sodom, a rain of fire and brimstone came down and destroyed them all.

1. In many copies we find *ἡμέρα* in the singular number. In this place, it is evident, we are to understand *ἡμέρα σωτηρίας*.

Luke xvii. 30: Κατὰ ταῦτα | And so shall it be on that day,  
ἔσται ἡ ἡμέρα<sup>1</sup> ὁ υἱὸς τοῦ ἀνθρώπου | when the son of man is revealed.  
ἀποκαλύπτεται.<sup>2</sup>

1. *Ἡμέρα* here means the day on which the son of man is revealed. And *ἡμέρα ἀποκαλύπτεται*, the day of revelation of the spirit of the son of man is like the day of Noah and Lot, that is, the day on which they found their salvation.

2. In the same way as Noah and Lot saved themselves, does the man who has discovered the meaning of man's life save himself, when he once understands that life of the spirit, without any sign of visible change in the world, begins when he sets up within himself the spirit of the son of man, renounces all worldly cares, and abandons the world. And as they perished who did not come out of Sodom with Lot, so now must perish the men of this world, who do not transform their life into the spirit of the son of God.

The coming, or appearance, of the son of man is the manifestation of the life of the spirit, and over this life death has no power. Death is the sign of its manifestation. And, therefore, by the advent of the son of man we are to understand death. The death of the flesh is symbolised under the separation of the living from the dead by the Deluge and by the rain of fire. All that is here said refers to what, in the language of the Church, is called the end or consummation of the world.

This is what Reuss says on the passage—

“According to our texts, Jesus here foretells: first, the destruction of Jerusalem; secondly, his own return for the full establishment of his kingdom; thirdly, the close connection between these two events; and, fourthly, the quick approach of their accomplishment before the end of the apostolic age. But we must first of all remark that these texts are not the only ones in the New Testament that treat of this subject, and we should do wrong to neglect the numerous parallel places that may serve to the better understanding of the passage actually under consideration. It is true that nowhere else is the destruction of Jerusalem spoken of, and the author of the Apocalypse explicitly promises the preservation of the temple. On the other hand, the prospect of the approaching end of the world, and the appearance of Christ at a period anterior to the total extinction of the apostolic age, is constantly indulged in by nearly all the Christian writers of the first century; and the Gospel according to John is the only book that does not reproduce this idea. We have already met with it many times in our Synoptic Gospels.

“But inasmuch as the prophecy, so plainly formulated and understood, was never fulfilled, different expedients have been resorted to in order to maintain the authority of the text, notwithstanding the absolute impossibility of reconciling it with the facts of history. The orthodox declare that it refers to Christ’s invisible appearance at the time of the destruction of Jerusalem. Rationalists assert that here he is speaking only of this, and not of any later appearance. Commentators, who think they occupy the golden mean, pretend that the difficulty is but apparent, since, not the particular epoch, but the facts in

themselves, form the subject of the prophecy. The letter of the text disposes of all these shifts and evasions; for it speaks of a visible appearance subsequent to the destruction of Jerusalem, but immediately following it. This, then, is the dilemma with which we are confronted: Either Jesus himself was mistaken, or we have not been correctly informed as to what he really said. In the latter case, either he did not speak the words ascribed to him in the text, or else what he said was imperfectly and incorrectly understood. But, in presence of all the other testimonies, it is equally impossible to look upon them as pure inventions, as it would be rash to regard him as a visionary and an enthusiast; especially when so many of His incontestably authentic sayings bear witness to his admirable sagacity and his marvellous divination of the ultimate fate of his creed. It is thus only the latter alternative that merits to be seriously taken into consideration. Now, it is a fact that the men to whom Jesus addressed this discourse were imbued with preconceived ideas as to the future; and these ideas, so far from being weakened under the influence of other elements in their Master's teaching, acquired fresh force and intensity in proportion as their convictions relative to his personality and to his Messianic dignity grew more and more confirmed. On the other hand, when trying to raise the minds of his followers to higher and more spiritual conceptions, Jesus did not deem it necessary to avoid the employment of forms and images of speech already popular and familiar to the class from whom his disciples were taken. We have therefore full authority for supposing that his teaching in all that concerned the future included, firstly, the positive and definite prediction of a terrible national calamity; secondly, the future prospect

of the destinies of his gospel, represented as a permanent, sensible, and even visible manifestation of his spirit and power; and, thirdly, practical precepts given to each of them individually on their relations to the kingdom of heaven: precepts the more important, because these relations might depend on the uncertain duration of the actual life of each individual."

Owing to my taking a different standpoint to that adopted by Reuss, for whom the personality of Jesus is a matter of vital interest, I cannot share his opinion that Jesus intended or wished to make any prophecy whatever. But whether he wished to do so or not, is for us Christians a matter of complete indifference; the only important thing for us being, what did he teach? Now, as Peuss has justly pointed out, he taught that the day of salvation through the son of man comes to every one of us, even as his day of salvation came to Noah. That Jesus spoke simply of the death of each individual man, an event of infinitely higher importance to every one of us than any foreknowledge of heavenly signs, there can be no reasonable doubt. And this is further proved by the fact that in all the Gospels this passage is immediately followed by exhortations on the necessity of each of us keeping himself in constant readiness for death.

How these fables about external signs came to be engrafted on to the discourse, it is not easy to comprehend; but we may reasonably ascribe them to those among his hearers who were unable to understand its true bearing and meaning.

Many other self-contradictions in the discourse, as it has come down to us, might be added to those which Reuss has brought forward. One of them is particularly

striking, and renders it impossible for us to admit that the verses referring to external wonders that were shortly to be accomplished were never really spoken by Christ. In Luke xvii. 20, it is plainly said that the advent of the kingdom of God shall not be accompanied with outward wonders and signs. If, therefore, we are to accept the verses relating to such signs, we shall be compelled to exclude the twentieth verse, as well as Christ's explicit assurance that the kingdom of God is within us.

Luke xvii. 31: Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἐσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτὰ· καὶ ὁ ἐν τῇ ἀγρῷ, ὁμοίως μὴ ἐπιστρίψῃ εἰς τὰ ὀπίσω.

In the day of salvation, he who shall be on the house-roof, and his clothes in the house, let him not come down to take them; and he who shall be ploughing in the field, let him not look back.

32: Μνημονεύετε τῆς γυναίκος Λώτ.<sup>1</sup>

Remember Lot's wife.

1. Lot's wife looked back, regretted the loss of her worldly goods, and perished. Whosoever has put his hand to the plough and looks back, is not fit for the kingdom of God. When once the true meaning of life in the spirit and life in the flesh, that is to say, the son of man, has been revealed to a man, then the man, understanding that life in the flesh is destruction, will like Noah and Lot, not look back, but, abandoning and renouncing all, will go on his way forward. And that we may have no doubt as to the real meaning of the discourse, Jesus adds—

Luke xvii. 33: Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει | Whosoever seeks to save his earthly life shall thereby destroy

αὐτήν καὶ ὃς ἴδω ἀπολίσσῃ αὐτήν  
ζωογονήσῃ αὐτήν.

it; and whosoever destroys it shall thereby give to it an increase,—everlastingness.

Matt. xxiv. 3: Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας,<sup>1</sup> καὶ τῆς συντελείας<sup>2</sup> τοῦ αἰῶνος;<sup>3</sup>

And whilst he was sitting on the Mount of Olives, the disciples came to him privately, and said: Tell us, when shall this be, and what is the sign of the advent of thy teaching and the attainment of everlasting life?

1. *Thy coming or advent.* The word *thy* is to be understood in the sense of *thy teaching*.

2. *Συντελεία* signifies *attainment*. *Αἰών* means *eternity*; and these words therefore are to be translated: *the attainment of everlasting life*.

The disciples say to Jesus: "Thou hast promised everlasting life; but if, as thou sayest, it is given, not visibly but invisibly, how can we know whether and when we have obtained this everlasting life?"

3. This verse is taken from one of the chapters generally entitled "The End of the World." An analysis of them is given by all the apologists and commentators on the Gospels. In reality, they form a series of artificial strata entirely foreign to the fundamental idea of the whole discourse. Of these chapters in the Synoptic Gospels I retain all that has a definite meaning, and is in accordance with that idea. Every unprejudiced reader must recognise the impossibility of reconciling the contradictory statements contained in them; and this is frankly admitted by Reuss and others.



They are, in my opinion, made up, not so that <sup>it</sup> have interpolations from other writers or passage taken from lost all meaning, as of misr<sup>l</sup>c. If we take to pieces their natural and proper context. If we take to pieces and examine in detail this twenty-fourth chapter of Matthew, we shall arrive at the following results. The opening verses (1-4), like the parallel passages in Mark and Luke, have for their subject the abrogation of the temple, as set forth in the second chapter of John's Gospel. The fourth verse, in which we have the question put to Christ, and the sixth to the fourteenth verses, containing his answer, are based on the discourse delivered to the disciples when they were sent forth to preach. The following verses (15-25) are clearly incorporated into the text from Mark (xiii. 14-32). We have in the next verses (25-29) a repetition of what has already been said concerning the kingdom of God within us. The prediction of a material sign, with which vers. 29-32 are taken up, carries with it the mark of being a corrupted version of some misunderstood saying by Christ. All that follows these verses is intelligible; and if I have placed the Parable of the Fig Tree after Christ's words affirming our ignorance of the time of his coming, it is only for the sake of preserving a stricter unity of narrative.

The foregoing passages teach us that, inasmuch as the kingdom of God is revealed within the spirit of man without any condition of time, there cannot be any restrictions either of time or place to its manifestation.

Mark xiii. 32: *Περὶ δὲ τῆς ἡμέρας ἐπεὶ τῆς ἄρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἀγγέλοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός.*

But of the day and time of salvation no one knows: neither the powers of God, nor the son.

37: <sup>1</sup> Καὶ ἀποκρι- And they also said unto him :  
 ὅτε λέγουσιν αὐτῷ Ἰησοῦ Κύριε ; ὅ Where? And he said unto them :  
 ὅτι εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ Where the carrion is, there will  
 συναχθήσονται οἱ ἀετοί.<sup>2</sup> the ravens gather together.

1. I omit the thirty-fifth and thirty sixth verses of Luke xvii., where it is said: "One shall be taken and the other shall be left." The idea conveyed in these words is the same as we find in the discourse addressed to the disciples when they were sent out to preach: that the acceptance of Christ's doctrine must cause divisions. The clumsy interpolation of these verses may be explained by the fact that this whole passage concerning the end of the world and the accomplishment of all things, which the evangelists understood in a material sense, is made up of detached fragments taken from different places.

That these verses are interpolated becomes still clearer when we notice the absence of any connection between them and the question, "where": since in these very verses we are told "where," namely, "in one bed, in one field, in one mill." On the other hand, this question, "where," refers directly to the words of the thirty-third verse, and the disciples ask, "Where shall we find this life without end?" To which Jesus replies, *Nowhere*. For there can be no more idea of place any more than of time in connection with the kingdom of God. If we speak of the things of this world, all in this world is dead, all is carrion; and where the carrion is, there will the ravens gather together.

2. The kingdom of God comes with no visible signs. We cannot say of it: behold, it is here, or, behold it is

there. If we seek within the limits of time to see the son of God, that is, the kingdom of God, and fail to see it, and men cry out to us, it is here, or, it is there, we must not run after them or believe them. The kingdom of God knows nothing of time or space. We must look within ourselves. As the momentary lightning illumines the whole heaven, so shall the inner light illumine our souls. But we must first suffer much and endure many trials. As it was in the days of Noah and Lot, so shall it be with us. When we are as near to destruction as were Lot and Noah, then shall the son of man appear within us. And when once this inner light shall have dawned within us, we must no more look back to our earlier and former life.

"But," ask the disciples, "what proof can we have that we have already received life, that it has already dawned for us?" And Jesus answers: "Of this there is no proof. Nor can anyone say where it will be." We can say where, when we speak of a carcase, of birds of prey; but for the spiritual life there is neither time nor place. And he proceeds to give them an example and illustration of this in the Parable of the Fig Tree.

Mark xiii. 28: Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ᾗδῃ ὁ κλάδος ἀπαλὸς γίνεσθαι, καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·

When the branches of the fig tree begin to grow tender, and the leaf begins to shoot forth, you know that summer is nigh at hand.

29: Οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα,<sup>1</sup> γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

And even so, when you shall see that this has happened, understand that the kingdom of God is nigh at the doors.

1. This is generally explained as meaning, when all

that has been predicted beforehand is fulfilled; but these predictions have not been accomplished, and were not understood. Besides, it is not said *πάντα ταῦτα*, but simply *ταῦτα*; and consequently *ταῦτα* refers directly to what has been spoken of the fig tree. Jesus says: The only proof of summer is life. The one proof of the kingdom of God is union with the will of God, life in the will of God.

Luke xxi. 28: Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἑπάρατε τὰς κεφαλὰς<sup>1</sup> ὑμῶν· διότι ἔγγιζει ἡ ἀπολύτρωσις ὑμῶν.<sup>2</sup> And when this shall begin to be accomplished, then look up and lift up your eyes, because your salvation is nigh.

1. In many copies we read, τὰ ὄμματα ὑμῶν.

2. I have placed this verse here, because in it we have a full interpretation of the Parable of the Fig Tree. There is no proof, save the consciousness of life in God, and this consciousness is expressed in works, like the growth of leaves in spring. When you are sensible of this, then lift up your eyes, be not afraid, and know that your salvation has begun. This one sign is the only proof.

#### VIII. OF PRAYER

Luke xviii. 1: Ἐλέγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντας προσεύχεσθαι,<sup>1</sup> καὶ μὴ ἐκκακεῖν. And Jesus began to instruct them, how men ought always to pray, and not to faint.

1. Προσεύχεσθαι originally signifies: to seek after, to aspire towards. As it has already been told us that we must pray only for the holy spirit, so here we must

understand that our only prayer, our only wish, should be that God will give us the possibility of being in the kingdom of God, that is, of the holy spirit. I have substituted "instruct" for "speak a parable," because Christ at once begins to instruct us about prayer, and the parables in Luke xi. were undoubtedly spoken in connection with these instructions.

Luke xi. 2: Εἶπε δὲ αὐτοῖς·  
"Ὅταν προσεύχησθε, λέγετε· Πατέρα  
ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιάσθητω  
τὸ ὄνομά σου·<sup>1</sup> ἔλθετω ἡ βασιλεία σου·  
γεννηθῇτω τὸ θέλημά σου,<sup>2</sup> ὡς ἐν  
οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

And Jesus said unto them:  
When you pray, say: Father, let  
thy holy spirit be in us, and  
reveal thy kingdom to us. May  
thy spirit be within us, and purify  
us.

3: Τὸν ἄρτον<sup>3</sup> ἡμῶν τὸν ἐπιούσιον<sup>4</sup>  
δίδου ἡμῖν τὸ καθ' ἡμέραν.

Give us the bread of the spirit,  
the food that gives life.

4: Καὶ ἄφεῖς<sup>5</sup> ἡμῖν τὰς ἁμαρτίας  
ἡμῶν· καὶ γὰρ αὐτοὶ ἀφίμεν παντὶ  
ὀφείλοντι ἡμῖν·<sup>6</sup> καὶ μὴ εἰσενέγκῃς  
ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι  
ἡμᾶς ἀπὸ τοῦ πονηροῦ.

And demand not of us 'all that  
we owe thee, even as we demand  
not of others all they owe us.  
And be not exacting with us.

1. In many copies ἐφ' ἡμᾶς is added, which gives a far clearer meaning to the sentence.

2. In some versions we read, *thy will*; in others, *may thy holy spirit be within us, and purify us*.

3. *Ἄρτος* signifies *nourishment of the spirit*.

4. The word ἐπιούσιος occurs only in this place, and from the context evidently means, *that which gives life*.

5. *Do not exact from us what we owe to thee*.

6. We owe to God a life of intelligence, but we do not renounce for the sake of this intelligence all our life in the flesh, and therefore we are his debtors. One thing we can and must do: not be exacting towards our neighbours, his people. Only then can we pray that God will not be exacting towards us.

Luke xi. 11: Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς αὐτοῦ, μὴ λίθον ἐπιδώσῃ αὐτῷ; ἢ καὶ ἰχθύν. μὴ αὐτῷ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ; | Which of you that as a father, if his son ask bread of him, will give him a stone? or if he ask of him a fish, will give him a serpent?

12: Ἡ καὶ ἐὰν αἰτήσῃ ὠὸν, μὴ ἐπιδώσῃ αὐτῷ σκορπίον; | Or if he ask of him an egg, will he give him a scorpion?

13: Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες, ἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτούσιν αὐτόν. | If you, who live evil lives, know how to give gifts to your children, much more shall God the Father give the holy spirit to them that

Luke xi. 5: Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτόν μεσονυκτίου, καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους· | And he said unto them: If thou hast a friend, and comest to him at midnight, and sayest to him: Friend, give me three loaves;

6: Ἐπειδὴ φίλος μου παρεγένετο ἐξ οὗτοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· | For a friend of mine in his journey has come to me, and I have nothing to set before him.

7: Κακὲῖνος ἔσθθεν ἀποκριθεὶς εἶπῃ· Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα κλεισται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. | Behold, thy neighbour from within will not answer and say: Trouble me not; the door of the house is already shut, my children and I have gone to bed; and I cannot rise and give thee bread.

8: Λέγω ὑμῖν, εἰ καὶ οὐ δώσει  
αὐτῷ ἀνασταῖς, διὰ τὸ εἶναι αὐτοῦ  
φίλον· διὰ γε τὴν ἀναίδειαν αὐτοῦ  
ἐγερθεὶς δώσει αὐτῷ· ὁρᾷ.

I say unto you: Though he  
will not from friendship get up  
and give to thee, he will from  
very shame before thee arise and  
give thee what thou needest.

9: Καὶ γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ  
δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρεσθε·  
κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

And therefore I say unto you:  
Ask, and it shall be given thee;  
seek, and thou shalt find; knock,  
and it shall be opened to thee.

## IX. PARABLE OF THE JUDGE AND THE WIDOW

Luke xviii. 2: Κριτὴς τις ἦν ἐν  
τινὶ πόλει τὸν θεὸν μὴ φοβούμενος,  
καὶ ἀνθρώπον μὴ ἐντρέπόμενος.

There was in a certain city a  
judge, who neither feared God  
nor regarded man.

3: Χήρα δὲ τις ἦν ἐν τῇ πόλει  
ἐκείνῃ· καὶ ἤρχετο πρὸς αὐτὸν, λέ-  
γουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντι-  
δίκου μου.

And in that city there was a  
widow, who came unto him, and  
said: Judge righteously between  
me and my adversary.

4: Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον·  
μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ  
καὶ τὸν θεὸν οὐ φοβοῦμαι, καὶ ἀν-  
θρώπον οὐκ ἐντρέπομαι.

And he would not for a long  
while, but then he said to him-  
self: Though I neither fear God  
nor regard man;

5: Διὰ γε τὸ παρέχειν μοι κόπον  
τὴν χήραν ταύτην, ἐκδικήσω αὐτήν·  
ἵνα μὴ εἰς τέλος ἐρχομένη ὑπαπιάζῃ  
με.

But that I may not be wearied  
with this widow, I will judge her  
affair righteously, lest in her de-  
spair she come continually and  
trouble me.

6: Εἶπε δὲ ὁ Κύριος· Ἀκούσατε  
τί ὁ κριτὴς τῆς ἀδικίας λέγει·<sup>1</sup>

And Jesus said: Understand  
what the judge of unrighteous-  
ness said.

1. The whole force of the passage lies in the words

τῆς ἀδικίας: understand, that this was said by an unrighteous judge. He was an unrighteous judge, but even he was compelled to act righteously.

Luke xviii. 7: Ὁ δὲ θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς;

And shall not God act righteously with his elect, with them who pray to him, and endure day and night?

8: Λέγω ὑμῖν. Ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει· πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐόησει τὴν πίστιν ἐπὶ τῆς γῆς;

I say unto you, that he shall not delay to act righteously with them. And, moreover, the son of man in revealing himself shall find faith on the earth.

1. Πλὴν is here employed in the sense of *moreover*.

2. If, as is generally done, we take this interrogatively, we confuse the meaning of the sentence.

We must always pray, seek, aspire. If the judge of unrighteousness feared the poor widow and did justice by her, shall not God fulfil the prayers of them who pray to him. And even if there be no God in heaven, we cannot but have faith in the son of man, who dwells within the souls of men.

Luke xii. 22: Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν. τί φάγητε· μηδὲ τῇ σώματι. τί ἐνδύσθησθε.

And he said unto his disciples: Be not anxious or careful about your life.

23: Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;

Which of you with taking thought can add to his life one single hour?



1. The verses immediately following (26-30) have already been noticed in their proper place (*Part the First, Chapter IV.*).

Luke xii. 31 : Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

Rather seek only to be in the will of God, and all the rest shall come of itself.

35 : Ἐστῶσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καίόμενοι·

Be girded and always ready, and see that your watch-lights are always burning.

36 : Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν. πότε ἀναλύσει ἐκ τῶν γάμων· ἵνα ἔλθοντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.

Be you always like unto servants who are awaiting their master's return home, so' that when he knocks at the door, they may directly open unto him.

37 : Μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἔλθων ὁ κύριος εὕρησι γρηγορούντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, καὶ παρέλθων διακονήσει αὐτοῖς.

Happy are the servants whom their lord shall find ready. I say unto you, that he shall seat them at his table, and shall entertain them.

38 : Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.

And whether he come in the first, in the second, or in the third hour, those servants shall in every wise be blessed.

39 : Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.

You know that, if the master of the house had known in what hour the thief would come, he would not have slept, and would not have let his house be plundered.

40 : Καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.<sup>1</sup>

And, therefore, be always ready, for you know not the time when the son of man departs.

1. "*Ἐρχεται*" in this place signifies: *goes away, departs*. We can then understand that Jesus is here speaking of death, the theme of his whole discourse. If we translate it *comes*, the passage is meaningless, and we in vain ask, whither, whence, or how.

Reuss comments on this passage as follows:—

"Here, again, a simple comparison of the parallel texts will be sufficient to show us how arbitrarily the evangelist has formed out of different elements one continuous discourse, which should, indeed, be regarded as the sequence of what has immediately gone before.

"It is not difficult to trace the connection of ideas that form the point of union between the two separate portions of the discourse. The Parable of the Man surprised by Death, the allusion to imperishable treasures, the promised advent of the kingdom of God; all this may be considered as a prelude to the exhortations contained in the passage before us, the essential aim of which is to inculcate the necessity of being always prepared for the last moment. It is this association of ideas which must have guided Luke in his arrangement and classification of scattered sayings; a task he has accomplished in a more or less intelligible and satisfactory manner. But if we consult the corresponding texts in the first Gospel, we shall see that this arrangement has not the authority of primitive tradition, and is not derived from a written source recognised by later writers; and we can also perceive that here and there a word or saying has been ill understood and diversely interpreted; and that the whole does not naturally fit in the general frame that has been adopted. In a word, the received version constantly betrays the traces of that work of arbitrary

adaptation to which we have already had occasion to direct the reader's attention. We would particularly notice vers. 41, 42, 54, and above all, the sudden transition in ver. 58 from the plural to the singular. We shall consequently be justified in studying the proper and approximate meaning of each saying independently of the context.

"Be always ready at every moment. This idea is set forth under different images. That of the girdle bound round the loins represents to us a traveller about to set out on his journey, or a labourer who is putting his hand to his work. That of the burning lamp paints a domestic scene, and describes how the house-servants, whilst their lord is absent at a wedding feast, are keeping watch during the night, so that on the instant of his return, the hour of which has not been fixed beforehand, the door may be immediately opened, the courtyard lighted up, and he may be conducted to his room. Lastly, the third illustration, that of the thief, is designed to bring out clearly the absolute uncertainty of the precise moment when each one of us shall be called upon to show that he has indeed all along kept himself prepared and in readiness.

"All these illustrations are apt and clear. In that of the thief we must exclude every other element, and especially every moral consideration, so as to keep well in view the one point of comparison that we have just indicated. In the allegory of the master returning at night, we may put aside all that has been introduced into the story concerning a wedding feast, and should restrict our attention to the one fact that the protracted delay in the master's return is likely to fatigue the servants and tempt them to slumber. Indeed, in one of

these parables it is the master himself who keeps awake and watches, that he may seize the thief; whilst in another it is the servants who watch and wait for the master. This alone sufficiently proves that the essential idea is not concerned with the personages introduced into the story, but with the mere act of watching, which, indeed, is the one idea common to all the illustrations employed. But there remains another question of far greater importance from a theological point of view, and at the same time far more difficult to solve.

“What is this supreme moment of final trial, the importance of which Jesus so desired to bring before us: a moment at once certain and uncertain, inevitable and doubtful? The evangelists, it is plain, have unhesitatingly identified it with the appearance of Christ and his return to establish his kingdom; and the Church also has always understood it in this sense. The concluding words of our text, ‘The son of man shall come at an hour you think not,’ can leave no doubt on this point. We shall, moreover, find numerous other passages which confirm this interpretation, and serve to convince us that on similar occasions Jesus must have used expressions that directly justified his disciples in giving them this meaning. Nevertheless, his words admit of being understood in a sense that is at once less general and more immediately practical. If we limit ourselves to the first of these two interpretations, the words of Christ will long ago have lost nearly all their original significance and meaning, since the idea of a quickly approaching consummation of the world, which formed an essential part of the Hebrew-Christian system of theology, cannot in our days be entertained by thinking men. On the other hand, they continue to be as important and as urgent

now as when they were first spoken, if we apply them, not to the human race considered as a whole and awaiting its common destiny, but rather to the individual death of each separate human being, and the moment when he will have to render account of the use he has made of his life here below, the opportunities placed at his disposal, and the instructions he has received for his guidance. We do not hesitate to affirm that the texts in question can be interpreted in this sense without doing them any violence; and we, consequently, have only to examine if the idea, of which we first spoke, has been imposed on the words of Jesus through misapprehension on the part of his hearers, or if they must be considered as forming an integral and authentic part of his teaching. In the latter case, we shall still have to solve the difficult question, whether, in speaking thus, Jesus did not employ a figurative form of speech, the details of which he borrowed from the current popular belief concerning man's future fate, or whether we are forced to conclude that the idea of the proximity of a great and universal change, even in his mind, effaced the difference between the sphere of the destinies of the human race and the destiny of each individual. But this is a question of fundamental importance in our appreciation of the teaching of Jesus, and one to which we shall have to return."

Matt. xxiv. 45 : *Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θερραπείας αὐτοῦ, τοῦ διδόναι αὐταῖς τὴν τροφήν ἐν καιρῷ ;*      Who, then, is the faithful and wise servant, whom his lord has placed over his servants, to give them meat in due season ?

46 : *Μακάριος ὁ δοῦλος ἐκείνος,*      Happy is that servant whom

ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποι- his lord, when he comes, shall  
οὔντα οὕτως, find so doing.

47 : Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ Truly I say unto you, that his  
πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ κατα- lord shall place him over all his  
στήσει αὐτόν· goods.

48 : Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος But if the evil servant shall  
ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρο- say to himself : My lord delays  
νίζει ὁ κύριός μου ἐλθεῖν· his coming ;

49 : Καὶ ἄρξῃται τύπτειν τοὺς And shall begin to beat the  
συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ servants, and to eat and drink  
τῶν μεθύοντων· with drunkards ;

50 : Ἡξει ὁ κύριος τοῦ δούλου And the lord of that slave come  
ἐκπύνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ at a time when he does not expect  
ἐν ᾧ οὐ γινώσκει· him, it shall fare ill with that  
slave.

\* I have omitted the completely unintelligible last verse of this twenty-fourth chapter, in which we read of the slave being cut off and given over to the lot of hypocrites, or players of a part.

Mark xiii. 33 : Βλέπετε, ἀγρυπ- And, therefore, do not slumber,  
νεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε for you know not when the time  
γὰρ πότε ὁ καίριός ἐστιν.

34 : Ὡς ἄνθρωπος ἀπόδημος ἀφείς As when a man has set out from  
τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δοῦ- his home on a journey, and has  
λοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστῳ, given freedom to his servants,  
τὸ ἔργον αὐτοῦ, καὶ τᾷ θυρωρῇ ἐνε- and to each one his work, and  
τείλωτο ἵνα γρηγορῇ· has bidden the house-watchman  
not to sleep.

35 : Γρηγορεῖτε οὖν· οὐκ οἴδατε Do not, therefore, slumber ; for  
γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρ- you know not when the master

χεται, ὅψ' ἐ, ἢ μεσονυκτίου, ἢ ἀλεκ-  
τοροφωνίας, ἢ πρωΐ·

of the house will come, in the evening, or at noon, or at the cock-crowing, or in the morning.

36 : Μὴ ἰλθὼν ἐξαίφνης, εὖρη  
ὕμᾱς καθεύδοντας.

Lest, when he come, he should find you sleeping.

37 : "Α δὲ ὑμῖν λέγω, πᾶσι λέγω·  
Γρηγορεῖτε·<sup>1</sup>

And what I say unto you, I say unto all : Be always ready and prepared.

1. Γρηγορεῖτε : this form is rarely found except in the Septuagint and Gospels, and signifies : *watch, be on the alert.*

Luke xxi. 34 : Προσέχετε δὲ ἑαυ-  
τοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ  
καρδίαι ἐν κραιπάλῃ, καὶ μέθῃ, καὶ  
μερίμναις βιωτικαῖς, καὶ αἰφνίδιος  
ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη·

Therefore, restrain yourselves, that your hearts be not overcharged with surfeiting, and drunkenness, and the cares of life, lest that day come upon you unawares.

35 : Ὡς παγίς γὰρ ἐπελεύσεται  
ἐπὶ πάντας τοὺς καθημένους ἐπὶ  
πρὸσωπον πάσης τῆς γῆς.

Because like a snare it shall come upon all them that dwell on the earth.

36 : Ἀγρυπνεῖτε οὖν, ἐν παντὶ  
καιρῷ δεόμενοι, ἵνα καταξιωθῇτε  
ἐκφυγεῖν ταῦτα πάντα τὰ μέλ-  
λοντα γίνεσθαι, καὶ σταθῆναι ἔμ-  
προσθεν τοῦ νιού τοῦ ἀνθρώπου·<sup>1</sup>

Watch, therefore, and be in fear at all times, that you may be worthy to escape all these things that shall be, and that you may be worthy of the son of man.

1. That you may receive the kingdom of God, which is within you, avoid the life of the flesh, always fearing, that it may divert you from the intelligence of God, and that also you may shun all that is, and may set up within you the son of man.

Matt. xxiv. 42 : Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ κύριος ὑμῶν ἔρχεται.

Do not slumber, for you know not at what hour the master will come.

44 : Διὰ τοῦτο καὶ ὑμεῖς ἑτοιμοὶ ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Therefore, be always ready. For the son of man shall come in an hour you think not.

## X. PARABLE OF THE TEN VIRGINS

Matt. xxv. 1 : Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δεκά παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου·

Then shall the kingdom of God be like unto ten virgins. They took their lamps and went forth to meet the bridegroom.

2 : Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί.

Five of them were wise, and five were foolish.

3 : Αἵτινες μωραί, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' αὐτῶν ἔλαιον.

The five foolish virgins took their lamps, but took no oil with them.

4 : Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείλοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.

But the wise ones took their lamps, and also took oil with them in their vessels.

5 : Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι, καὶ ἐκάθευδον.

And while he bridegroom tarried, they all slumbered and slept.

6 : Μίσης δὲ νυκτός κραυγὴ γέγονεν· Ἴδου, ὁ νύμφιος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

And all at once, at midnight, there was a cry : Behold, the bridegroom ; the bridegroom is at hand ; go forth to meet him.

7 : Τότε ἠγέρτησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν.

Then all the virgins awoke up and began to trim their lamps.



8: Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν· ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

9: Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.

10: Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

11: Ὅστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, κύριε, ἀνοιξὸν ἡμῖν.

12: Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἀμὴν λέγα ὑμῖν, οὐκ οἶδα ὑμᾶς.

13: Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἐν ἣ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Matt. xxiv. 43: Ἐκεῖνο δὲ γίνωσκετε, ὅτι εἰ ᾗδαι ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρουν ἂν, καὶ οὐκ ἂν εἴασε διουργῆσαι τὴν οἰκίαν αὐτοῦ.

And the foolish virgins said unto the wise ones: Give us of your oil, for our lamps are going out.

But the wise virgins answered them and said: That cannot be; there will not be enough for us and for you. Rather go to the shop, and buy for yourselves.

And while they were gone to buy, the bridegroom came. And they that were ready went in with him to the marriage, and the door was shut upon him.

Afterward came also the other virgins, and cried: Master, open to us.

And he said unto them: Of a truth, I know not who you are.

Do not sleep therefore; for you know not the day and hour when the son of man will come.

For you know well, that if the master of the house had known when the thief should come, he would not have slept and suffered his house to be broken in and plundered.

The kingdom of heaven is not subject to the conditions of time and space; it is within you, in your present life. You will wish the days could return when it was within you, but those days shall come back no more. The

kingdom of God is your liberty to live in this world as sons, and not as slaves; the liberty to live a real life. If you miss this life, you will never be able to recover it.

Luke xiii. 23: Εἶπε δὲ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς·

And a certain man said unto him: Master, are they few that shall be saved? And he said unto them:

24: Ἀγωνίζεσθε<sup>1</sup> εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.<sup>2</sup>

Strive with violence to enter in by the strait gate; for, I say unto you, many will think how to enter in, but shall not prevail.

25: Ἀφ' οὗ<sup>3</sup> ἂν ἐγερθῇ<sup>4</sup> ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι, καὶ κρούειν τὴν θύραν, λέγοντες· Κύριε, Κύριε, ἀνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ·

After once the master of the house shall come and shut the door, if you begin to stand without and to knock at the door, saying: Master, master, open to us: he shall answer unto you: I know you not, or whence you are.

1. Ἀγωνίζεσθαι: *to fight for, to wrestle for*. Not without reason this word is put in opposition to *ζητήσουσιν*, and in connection with *ἡ βασιλεία βιάζεται*. We have here the same idea as is conveyed in the words: "The kingdom of God is taken by violence."

2. Ἰσχύειν is used here in the same sense as in Acts xix. 20: "So mightily grew the word of God, and prevailed."

3. This is generally translated: "When once the master of the house has shut to the door, and you shall

knock." But ἀφ' οὗ does not signify, *when once*, but *after once*, *from the time when once*; and ἀρξήσθε means *begin*.

4. In many copies we read: *the master of the house shall come*.

Luke xiii. 26: Τότε ἀρξέσθε λέγειν· Ἐφάγομεν ἐνώπιόν σου, καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

Then you will begin to say: We have eaten and drunk in thy presence, and thou hast taught in our houses.

27: Καὶ ἔρει· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς· πόθεν ἐστέ· ἀπούσθητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.

But he will say: I tell you, I know you not, or whence you are. Depart from me all you workers of untruth.

Having already explained to his disciples that the presence of the son of man is not dependent on time or place, Jesus now proceeds to illustrate this in a series of parables. He says that, as the days of the son of man are unconditioned by time, men who bear within themselves the intelligence of God must not represent to themselves this intelligence in connection with time, but as always existing apart from time, and that they should live the life of the son of man, and be one with him. If we adopt the Church's interpretation of the parable of the Ten Virgins, and see in it the indication of a specially fixed time, and in the person of the bridegroom understand Christ coming at an appointed period, we miss its whole meaning, and indeed make it teach the very opposite of what Jesus taught.

All these parables are expressly designed to teach that for the son of man there is no such thing as time. The watchman of the night is put at his post in order

that he may not sleep during the whole night, since he cannot know at what hour he may be required. In the same way, the one duty of the virgins is to appear in time to meet the bridegroom. And it is the same with the son of man, who is son of man only that he may always live in the house of the Father as a son, and not as a slave, and may always recognise God within himself.

The master whose house was broken into by a thief, would not have allowed himself to be plundered, had he known beforehand when the thief would come. But this it was impossible for him to know. It might be at any moment, or never. He must be ever ready and on the watch, so that no thief can rob him. And so it is with the intelligence of God. It comes not and it goes not; for it there is no such thing as time. Intelligence is; that is to say, the life of the son of man has already begun in complete freedom from all conditions of time.

After this Jesus is asked whether there will be many who are saved? This question Jesus refrains from answering, since it does not admit of being answered.

For the son of man there is neither place nor time, and consequently for him there is also neither much nor little. In all of us the seed is sown. It is for this reason he bids us not to be curious as to who will be saved, or how they will be saved; the one thing we have to do is, to work, to strive, and with violence to enter through the door. No reasoning can help or aid. It is not ours to reason, but to work. And they only will enter who strive and do righteously. No doer of unrighteousness can hope to enter, for the master knows them not, and they have nothing in common with him.

When Jesus speaks to his disciples of the life of the son of man, that is, in all men independently of place and

time, he refers to the life of men in general. But inasmuch as he is speaking of the son of man, he does not speak of the death of men. There is no death for the son of man; death is nothing more than the manifestation of darkness. All that is not the son of man is death. If Jesus had been speaking of the death of men, he would have told us that the soul of man will rise again; but of this he nowhere speaks a single word, and as it were avoids this question of visible death; or rather he does not avoid it, but any such notion is alien to his teaching. The death of the individual man is the same darkness as every act of men who do not live in the intelligence of God. Death, according to his teaching, is the condition or state in which it is impossible to live in the intelligence of God; and this state he has symbolised in the parable under the figure of the closed door.

## XI. THE COMING OF THE SON OF MAN

<p>Matt. xvi. 27: Μίλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ.<sup>1</sup></p>	<p>For the son of man shall come with power, and then shall he give unto each according to his work.</p>
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1. I place this verse here so that the verse quoted below (Matt. xxv. 31), in which we are told what will be when the son of man comes, may be better understood. The word ἐν is very often used in the Gospels instead of εἰς, as, for example, in Matt. xiv. 3: 'Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδωκεν αὐτὸν, καὶ ἔθετο ἐν φυλακῇ.

Matt. xxv. 31 : "Όταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ,<sup>1</sup> καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

When the son of man shall come and be acknowledged in all his meaning and power, then shall he be established in his seat.

32 : Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτούς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

Then shall all the people of the earth appear before him, and he shall separate them one from the other, even as the shepherd separates the sheep from the goats.

33 : Καὶ στήσῃ, τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ ἐναντίων.

And he shall drive the sheep to the right, and the goats to the left.

1. The coming of the son of man in the meaning of the Father, and in his own, is to be understood in the same sense as the phrase we have already had, "to exalt the son of man." When this meaning of the son of man is manifested, by that very manifestation men are divided into two groups, and are separated, even as a shepherd separates the sheep from the goats. To divide and separate the living from the dead is the mission of the son of man.

Matt. xxv. 34 : Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.<sup>1</sup>

Then their lord shall say to those whom he has set on his right hand : You, the beloved ones of my Father, come hither and receive according to your right the kingdom prepared for you from the beginning of the world.

1. The idea here expressed is the same as the idea

conveyed in the words: "Before Abraham was,<sup>o</sup> I am"; and, "I am the God of the living, and not the dead."

Matt. xxv. 35: Ἐπεινάσα γάρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ με·

For I was hungry, and you gave me to eat; I was thirsty, and you gave me drink; I was a wanderer, and you took me in;

36: Ἵμνός, καὶ περιεβάλετέ με· ἡσθίνησα, καὶ ἐπεσχέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς με.

I was naked, and you clothed me; I was sick, and you nursed me; I was in prison, and you visited me.

37: Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα, καὶ ἐβρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

Then shall the righteous answer him, and say: When have we seen thee hungry, and fed thee? or thirsty, and given thee drink?

38: Ἦότε δὲ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν;

Or when have we seen thee a wanderer, and taken thee in? or naked, and have clothed thee?

39: Ἦότε δὲ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε;

Or when have we seen thee sick, or in prison, and have visited thee?

40: Καὶ ἀποκριθεὶς ὁ βασιλεὺς, ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

And the King shall answer them and say: I say unto you: Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.

41: Τὸ ἐξ ἐναντίων· Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῃ καὶ τοῖς ἀγγέλοις αὐτοῦ.

Then shall he say unto those on his left: Go forth from me, you unbeloved of me, into outer fire prepared for evil and its powers.

1. In many copies we read *ἐξώτερον*, *outer*, that is, *in death; beyond the limits of life*. We have already many times come across the same idea.

Matt. xxv. 42: Ἐπείνασα γάρ, καὶ οὐκ ἔδωκάτέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἔποτίσατέ με·

For I was hungry, and you gave me not to eat: I was thirsty, and you gave me no drink;

43: Ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής καὶ ἐν φυλακῇ, καὶ οὐκ ἐπισκέψασθέ με.

I was a wanderer, and you took me not in; I was naked, and you clothed me not; I was sick and in prison, and you visited me not.

44: Τότε ἀποκριθήσονται αὐτοῖς καὶ αὐτοί, λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκουήσαμεν σοι;

Then shall they also answer and say unto him: Lord, when have we seen thee hungry, or thirsty, or a wanderer, or naked, or sick, or in prison, and have not ministered unto thee?

45: Τότε ἀποκριθήσεται αὐτοῖς λέγων· Ἄμην λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνι τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

Then shall he answer them, saying: I tell you, inasmuch as you have not done it unto one of the least of these, you have not done it unto me.

46: Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν<sup>1</sup> αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.<sup>2</sup>

And these shall go away into everlasting banishment, and the righteous into everlasting life.

1. *Κόλασις* not only signifies *punishment*, but also: *a cutting off, excommunication, banishment*.

2. By the expression, the son of man acknowledged in his meaning, we are to understand when the son of man is exalted, when the life of the spirit is received and acknowledged. Then will the son of man give unto



each according to his works. The son of man, the spirit within us, is the lord of life, and he separates and divides man. As we have already been told: "It is not the Father who chooses, since he has given the power of choice into the hands of the son" (John v. 22). And the son separates all men, as the shepherd separates the sheep from the goats. And to the former he says: "Come, and receive that which has been appointed unto you from the beginning of the world"; that is, "receive and take unto yourselves, not the life of the flesh, but the life of the spirit, which has neither beginning nor end, and which you have retained within you."

## XII. RECAPITULATION

"You shall be beggars and vagrants, shall be humbled and despised. But whosoever loves father or mother, son or daughter, more than me, has not received my doctrine. Whosoever is not prepared to endure every suffering in the flesh, has not understood my word. He who secures to himself all that is best for the life in the flesh, shall lose the true life. And he who loses his life in the flesh, shall gain true life."

And in answer to these words, Peter said unto Jesus: "All that thou sayest is so true that we have willingly obeyed thee, have cast off all worldly cares, have renounced all our possessions, and have become vagrants, and followed thee; what, then, shall be our reward for all this?"

Jesus said unto him: "Thou thyself knowest what thou hast renounced; and every man that forsakes

family,\*sisters, brothers, father, mother, wife, children, possessions, and follows after my doctrine, does he not even in this life gain a hundredfold more, sisters brothers, fields, and all that is needful; and, besides and beyond this, does he not also in this life win true life unconditioned by time? But thou art in error if thou supposest that in recompense for what thou hast done thou wilt be rewarded. In the kingdom of God there are no rewards. The kingdom of God is in itself at once an aim and a reward. All are equal, and there are no first, no last, in the kingdom of God."

And he spake this parable, to show whereunto the kingdom of God is like. A certain householder went out early in the morning to hire labourers to work in his vineyard. He hired some at a penny a day, brought them into his vineyard, and set them to work. And again, about the third hour of the day, he went out, hired more labourers, and sent them to work in his vineyard. But when the hour came to pay them, he ordered that they should all be paid equally and alike: first, those who had come last, and then those who had come earliest. But when those who had been hired early in the morning saw that the others, like themselves, received a penny for their wages, they began to murmur, and said: "How is it that these men who have worked but one hour receive the same as we who have toiled the whole day? It is not just." But the householder came to one of them and said: "Wherefore dost thou murmur? In what have I wronged or offended thee? To each I have given the wages I promised, seeing we agreed for a penny. Take, therefore, what is due to thee, and go thy way. And if I wish to give the labourers who came last the same as I have given thee, am I not master of mine

own? Or art thou filled with envy, because thou seest I am good and just?"

In the kingdom of God there are no first and no last; all are equal. He who fulfils the will of God and renounces his life in the flesh, thereby obtains the life of the spirit. He who does this is in the will of God. And none save himself can bring a man to the will of God. The kingdom of God is taken by force.

Two of his disciples, James and John, once came to Jesus, and said unto him: "Master, promise that thou wilt grant us one thing we ask of thee." And he answered: "What is it you desire?" And they said: "That we may be even as thou art." But Jesus said to them: "You ask that which is not in my power. You can live even as I live, and be reborn in the spirit even as I have been; but to make you such as I am is not within my power. Men are born with different capacities, and to each is granted a different degree of intelligence; but all alike are able to fulfil the will of God and to obtain true life."

Now, when the other disciples heard of this, they were angered against the two brothers because they had wished to be such as their master, and to rule over his disciples.

Jesus, therefore, called them to him, and said: "If you, John and James, prayed me to make you such as I am, in order that you might be chief among the disciples, you erred in asking such a thing; and if you, my disciples, are angered against them, because they wished to be greater than you, you are no less in fault. It is only in this world that kings and rulers count themselves to be greater than others, and care to govern and reign over others; but among you there can be none who is greater,

none who is less. Whosoever will be greater than another must be a servant to all, even as the son of man does not live that all may serve him, but that he may serve all, and that he may renounce the life of the flesh, and thereby purchase the life of the spirit. For the work of the spirit, which is God, is to save what is lost. God wills the salvation of men, and rejoices over their salvation as a shepherd rejoices over the recovery of a sheep that has been lost. And when one of his hundred sheep has strayed, the shepherd will leave the ninety and nine, and will go to seek the one that is missing. And so also, if a woman has lost a piece of money, she will sweep the house and search diligently till she find it. God loves him who has gone astray, and calls him to himself."

Jesus also spake a parable to his disciples, that no man should exalt himself because he lives in the will of God. He said: "If thou art invited to a feast, take not the highest seat, lest someone of greater rank than thyself should come in, and the master of the house should say to thee: Remove hence, and give place to him who is greater than thou art; for thou wilt then be covered with shame. But rather choose the lowest seat, so that the master of the house, when he sees thee, may invite thee to a higher place, and thou shalt have honour before all the guests."

So it is in the kingdom of God, where pride has no place. He who exalts himself thereby humbles himself; and he who humbles himself, that is, counts himself to be unworthy, shall thereby exalt himself.

There once lived a man who had two sons. And the younger said: "Father, give me my share of the inheritance." And the father gave him his share. The younger son therefore took his portion, and went into

another country, where he quickly wasted his fortune, and became poor. And in his distress he went and hired himself out as a swineherd. And he was often so hungry, that he was glad to eat the husks with which the swine were fed. And he began to think over his sorry plight, and said to himself: "Why did I leave my father? In his house there was always abundance, and his hired servants can eat their fill, whilst I must need eat the same food as these swine. I will therefore go to my father, will fall down at his feet, and will say unto him: Father, I have sinned against thee, and am not worthy to be thy son; take me as one of thy day-labourers."

And so he went unto his father. And whilst he was still a long way off, his father saw him, ran to meet him, and fell on his neck, and began to kiss him. But the son said: "Father, I have sinned before thee, and am not worthy to be thy son." The father, however, would not hear a word, but cried out to his servants: "Bring forth the richest of my robes, wherewith he may be dressed, and the best of my shoes, that he may wear them. And run quickly, and slay the fattest of my calves, that we may feast and make merry; for this my son was to me as one that is dead, but is now alive; he was lost, but now he is found."

But the elder brother, as he was returning home from the fields, heard the noise of music and singing in his father's house, and, calling one of the servants, asked him the meaning of this merriment. And the servant answered: "Dost thou not know that thy younger brother has come back, and that thy father is making merry, and has ordered a fatted calf to be slain in honour of his return."

On hearing this the elder brother was angry, and

would not go into the house. The father came out and entreated him, but his son answered him, and said: "These many years I have served thee, and have always obeyed thee; but thou hast never slain a fatted calf for me. And now my younger brother returns home after he has squandered his fortune with riotous drunkards, and straightway thou killest for him a fatted calf." And the father said: "Thou art always with me, and all that I have is thine. Is it not meet that I should rejoice, seeing that thy brother, who was dead, is alive again, and was lost, and is found?"

Even so our heavenly Father desires not the death of any man, but, however unworthy he may be, rather longs that he should live.

And Jesus spake a parable to show whereunto are like the lives of men who do not understand that they are in this world, not to eat, drink, and make merry, but to work without ceasing for God. A certain man planted a vineyard, fenced it round, and did everything that it should bring forth the greatest quantity of fruit. And he sent into his vineyard some labourers, who agreed to work it, and to pay him a fixed sum of money for the fruits they gathered in.

The owner of the vineyard is God; the vineyard is this world; the labourers are the men of this earth. God created and peopled the world with men, that they should render unto him the things that are his, that is to say, the intelligence of life which he has planted within us. And when the season came, the lord of the vineyard sent one of his servants to receive the rent due to him. God dwells in the souls of men, and never ceases to instruct them what they should do for him, and is ever calling them to him.

But the labourers refused to pay that they owed, drove away the servant, and continued to live as if the vineyard were their own, and as if they worked in it of their own goodwill and pleasure. So do men drive out from their souls all thought of God, and go on working for themselves, reaping and enjoying all the pleasures of a worldly life.

The lord of the vineyard then sent first one servant and then others, and at last his only son, whom he dearly loved, to remind the labourers of their debt to him. But they had fooled themselves into the belief that, if they only killed their lord's son, who had come to remind them that the vineyard was not theirs, they would be left in quiet possession of it, and they accordingly seized him and put him to death. And thus do men hate to be reminded of the spirit dwelling within them, since its presence warns them that, whilst they themselves are subject to death, it is immortal. They, therefore, as far as they can, stifle and kill all consciousness of the indwelling spirit, acting like the man who wrapped up his talent in his handkerchief and buried it in the earth.

What will the lord of the vineyard do? He will drive out those unworthy labourers and send in others to work. And what will God do? He will sow, till that which he sows bears fruit. And this is what he does. Many men have never understood, and do not now understand, that this same intelligence, or consciousness of the spirit within them, which they strive to stifle, because it hinders and troubles them, is the one foundation of life. They throw down and cast away the stone on which everything rests. And they who do not accept the life of the spirit as the foundation of their life, can

never enter into the kingdom of God, or obtain true life. If we would win true life, and be admitted into the kingdom of God, we must never forget what is our real position, and, instead of idly expecting and looking for a reward, must remember that we are in debt to God.

Then the disciples said to Jesus: "Give us faith. Teach us how we may believe more firmly in the life of the spirit, and cease to regret the life of the flesh. Behold, how much we are called upon to renounce for the life of the spirit. And yet, thou thyself hast said, there is no reward."

And Jesus answered them, and said: "If you had but faith, such as, for example, the faith that from a mustard seed will grow up a large tree, you would believe that within you is the germ of the life of the spirit, from which alone true life can spring and grow up. Faith is not mere belief in something wonderful or miraculous; but faith is the comprehension of our real position, the knowledge of that wherein consists our salvation. If once you comprehend your position, you will cease to look for any reward, but you will strive to keep unalloyed that which has been given you. When you come home from field-work with your labourer, you do not invite him to sit down at your table, but you bid him feed the cattle and prepare your supper, and afterwards you will say unto him: Eat and drink. But you will not thank or reward the labourer when he has done what you commanded him. Nor will the labourer think himself to be offended or wronged, but he will do his work, and expect no more than his wages. And so let it be with you. Do what you have to do. And when all your work is done, say within yourselves: We are unprofitable servants, and have done only what it was needful for us to do. Let your care be, not to receive rewards,



but to prove yourselves good and faithful labourers. Your care should be, not to believe that there will be rewards and life,—it cannot be otherwise,—but your care must rather be, never to destroy this life, never to forget that it has been given us solely that we may bring forth its fruits and fulfil the will of God. What have we to do with vain thoughts that we have worked well, and thereby earned a right to be rewarded? Only then will men understand that there is a kingdom of God, even the one I have proclaimed to you; that this kingdom of God is the one refuge from death, and that it comes to men without any outward, visible sign. No one can say of it: behold, it has come, or, behold, it will come, or, behold, it is here, or, behold, it is there. For it is within you, in your souls. Therefore, if ever the time comes that you long to find salvation in life, and you seek it in any definite period of time, you shall seek in vain and shall not find it. And if men say unto you: salvation is here, or salvation is there, you must not seek or think to find it anywhere save in yourselves. For salvation, like the lightning, shines forth in a sudden flash, nor is it subject to the conditions of time or death; but it is within you. And as there was salvation for Noah and Lot, so shall it be for the son of man. Life remained the same to all men, they all ate, drank, and were given in marriage; but when the Flood came, and the rain was let loose from the heavens, when the death of the flesh came, some perished and some were saved. When the kingdom of God appears within you, you shall no longer think of what is fleshly, or look back, like Lot's wife, to what you have renounced. No man, whilst ploughing, must look back. Take thought, therefore, only of the present and the actual."

The disciples also asked him, how they could know that this had happened to them, that their day of salvation had come, and that they had obtained life without end ?

And Jesus answered them : " No one can know when and where this happens to a man. No proof or sign can be given. All that you can know is that, when this is accomplished within you, you will feel the true life to be in your souls. As with a tree in the spring-time, so shall it be with you : the tree was dead, and now you yourselves see the branches become tender, the buds push forth, and the leaves begin to grow. And thus will you feel the new life within you ; life within you, and life growing out from you. And when you feel this, you may know the kingdom of God and the day of salvation to be, in truth, nigh at hand. Therefore, take no care for the life of the flesh. Seek only to be in the will of God, and all the rest shall come of itself."

And he bade them seek for this, and this alone, and never to grow weary.

But the disciples said unto him : " Teach us how we should pray."

And he answered, and said : " Let your prayer be this : Father, let thy holy spirit be in us, that thy will may be our will. And grant us the food of this life only that we may nourish the life of the spirit. Demand not of us the strict payment of our debt to thee, even as we demand not of our neighbour his debt to us."

" If a son ask for bread of his father, he will not give him a stone ; or if he ask of him a fish, he will not give him a serpent. If we who are evil give to our children that which is good and does not hurt them, how shall not our Father, from whom we have our being, and who

is Father of the spirit, gladly give his spirit to him who asks him? Not only a father, but any stranger will give to him who persists in asking. If thou hast a friend and goest to him at midnight to ask of him bread, that thou mayest have wherewith to entertain a guest that has come to thee, I tell thee that, though from friendship he will not grant thy request, from very shame he will give all thou askest, if only thou art importunate. Ask, and it shall be given thee; knock, and it shall be opened to thee. But he who neither seeks nor asks,—to him God will not give his spirit that alone can save from death."

And Jesus spake yet another parable. There was once an unrighteous judge who feared neither God nor man. And a poor widow came to him to ask for justice. But the judge would not grant her prayer. And the widow continued to come by day and by night to implore the judge. And he said unto himself: "I will judge this woman's affair righteously, lest she continue to come constantly and give me no rest."

We must understand that it was an unjust and unrighteous judge who thus spoke and acted. How, then, shall not God grant the prayers of him who prays to him day and night, constantly, and without ceasing? If there be a God, he will do this. If there be no God, but instead an unrighteous judge, none the less there is the son of man, that seeks truth and justice, and in whom we cannot but have full belief and trust. If we seek at all times and in all seasons the kingdom of God and his justice, all the rest shall be added unto us. Take no thought for the future, but strive earnestly to avoid and escape the evil of the present.

Be always ready, like servants awaiting the return of

their lord, so that the instant he comes the door may be opened to him. The servants do not know when he will come, soon or late, but they must always be in readiness. And if they are ready to meet their lord, they have fulfilled his will, and it shall be well for them. It is the same in the lives of us all; we must always, each moment of the present, live the life of the spirit, never thinking of the past or the future, and never saying to ourselves: "We will do this at such and such a time." If the householder knew at what hour the thief would break into his house, he would not sleep; and we too must not slumber, because for the life of the son of man time does not exist, he lives only in the present, and knows not when is the beginning or the end of his life. Our life is like the life of the slave whom his master left to keep watch in his house. And it shall be well for the slave, if he constantly fulfils the will of his lord. But if he shall say: "My lord will not soon return," and if he neglects to watch, his lord will suddenly come back, and will drive him forth. And, therefore, do not let us grow weary, but let us constantly live in the present the life of the spirit. In that life there are no restrictions of time.

Watch over yourselves, and see that you make not yourselves heavy and dull with drunkenness, gluttony, or the worries of this life, so that do not let slip the day of salvation. For the day of salvation is like a net that is constantly and at all times spread over us all. And, therefore, live at all times the life of the son of man.

The kingdom of God is like unto ten virgins that took their lamps and went forth to meet the bridegroom. Now, five of them were wise, and five were foolish. The five foolish virgins took their lamps, but provided too

little oil ; whilst the wise ones took their lamps, and also furnished themselves with a stock of oil. And while the bridegroom tarried, they all slept and slumbered.

And when the bridegroom came, the foolish virgins saw that they had too little oil, and began to seek for some. But whilst they were gone to buy oil, the bridegroom entered his house, and the wise virgins who had oil brought him to his room, and the doors were shut. All that the virgins were required to do, was to go forth and meet the bridegroom with their lamps ; but the foolish virgins forgot that the one thing they had to do was to see, not that their lamps burned, but that they were kept burning at all times. Life has been given us that we may set up within us the son of man ; but the son of man knows nothing of seasons and times, and, therefore, if we would serve him, we must live in him without respect to time, in the actual present moment. Strive, therefore, with all constancy of strength, and do his work, so that you may enter into the life of the spirit ; for not without effort and violence is it to be won.

All human creatures are divided and classed according as they serve the son of man. By their works they are separated into two groups, even as sheep are separated from goats. And these alone shall live, whilst the others shall perish. They who have served the son of man shall receive that which from the beginning of the world has been appointed unto them, even the life they have guarded and preserved. This life they have guarded and preserved by serving the son of man, by feeding the hungry, by clothing the naked, by entertaining the wanderer, by visiting those who are in prison. They lived in the son of man, felt that he alone is in all men,

and therefore loved and served him. He alone is in us all. But they who have not lived in the son of man, have not served him, have not understood that he alone is in all men, and, therefore, have not made themselves one with him, shall lose the life that is in him, and shall perish without end.

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